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# LA SALLE COLLEGE LIBRARY

# La Salle

A QUARTERLY LA SALLE COLLEGE MAGAZINE



Dr. Roland Holroyd

## A Man for All Seasons



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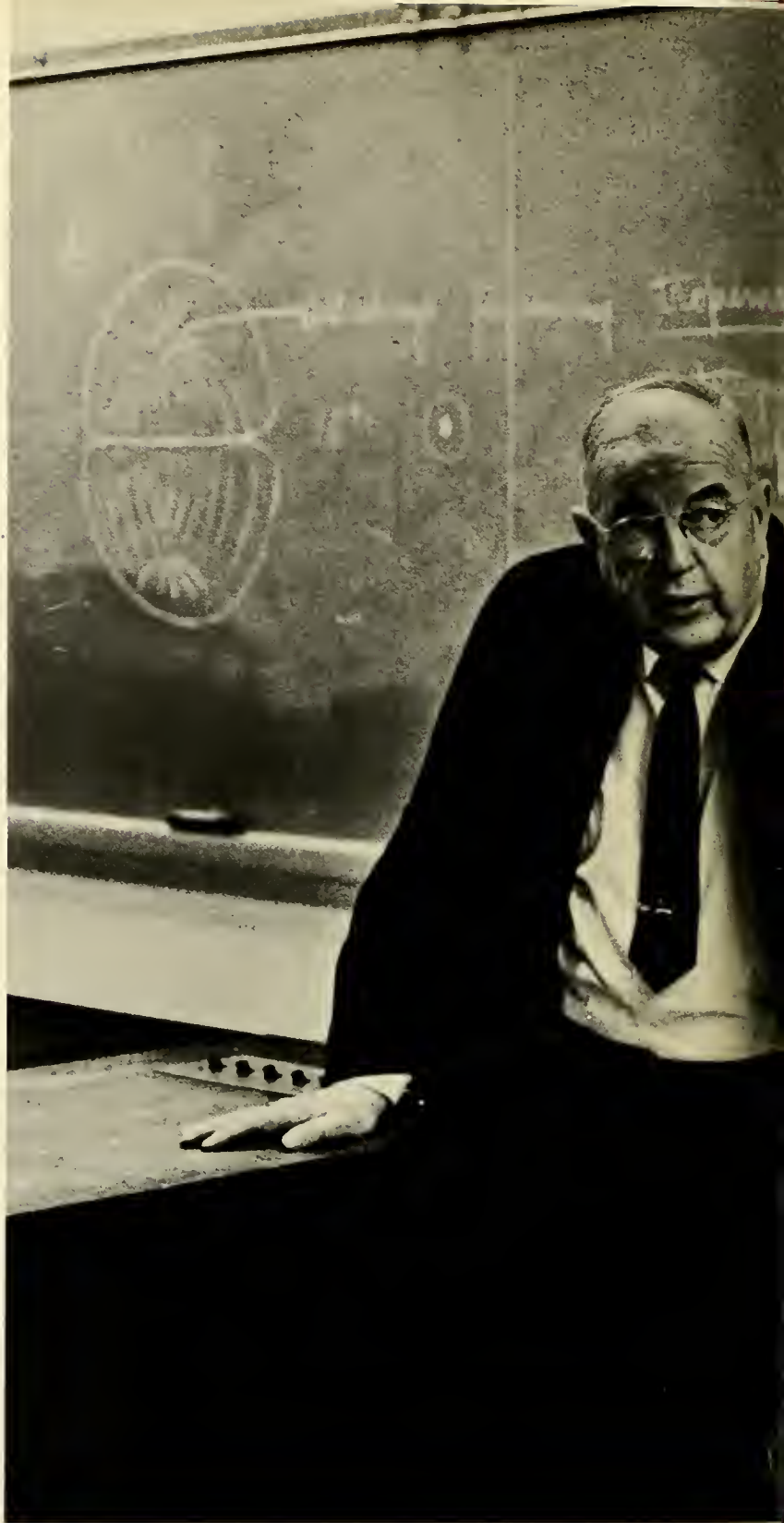
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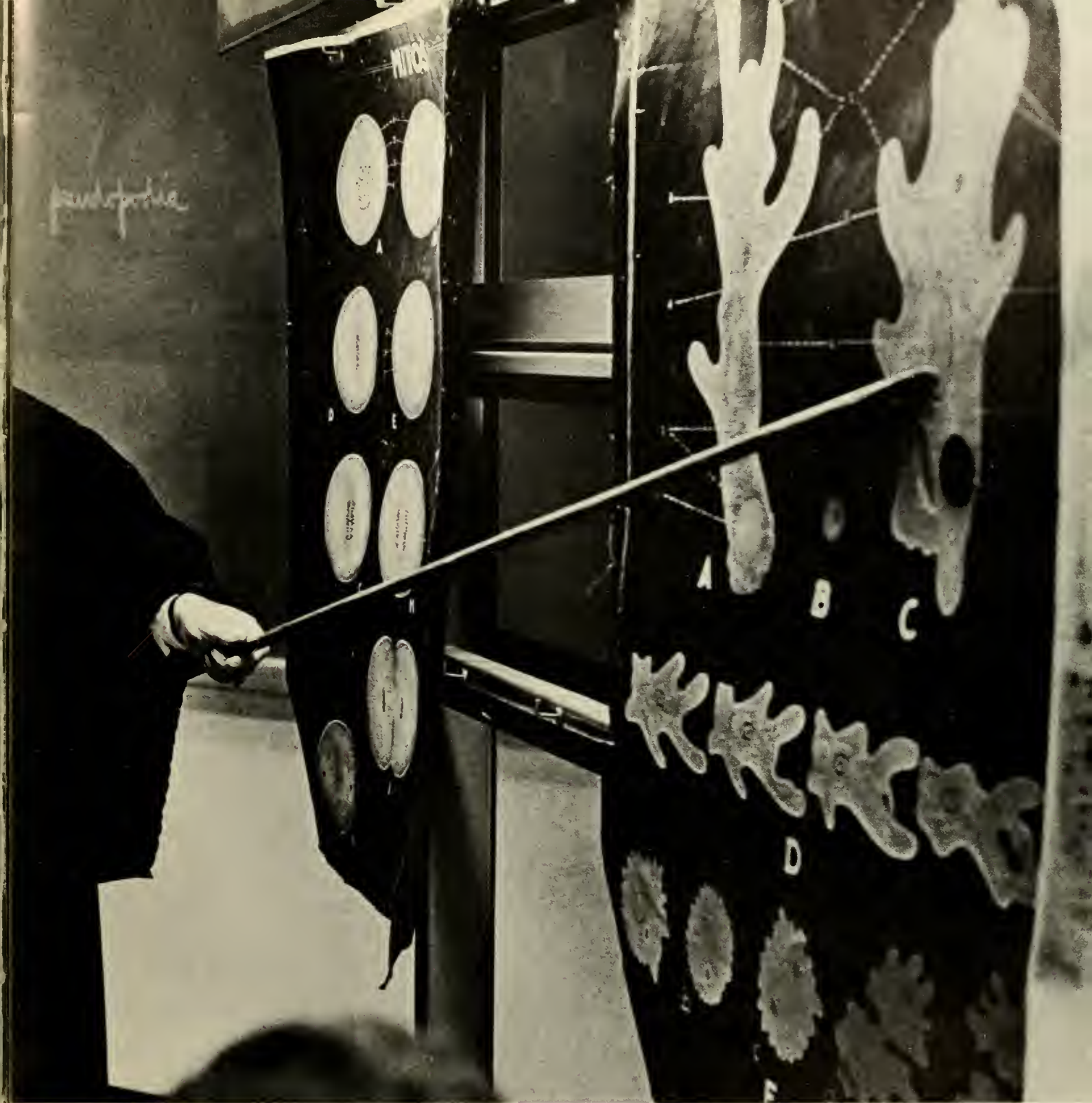


## A Man

BY JOHN J. KEENAN, '52

ASSOCIATE PROFESSOR OF ENGLISH





# for All Seasons

A La Salle legend in his own time, Dr. Roland Holroyd is anticipating a third generation of biology students—who seem to be getting 'younger' each year.

## *He is a walking history of the College*

THEY SAY the office sometimes shapes the man. Not in this case.

The office is what modern architects call "functional." Bare white walls made of concrete block. Formica-topped desk. Room length lab table with sink. One large window with vertical blinds. Efficient, but a bit cold.

Enter the man, wearing a full-length black academic robe. He pats the shoulder of the student on his right gently, talking all the while in a soft, rapid delivery. Another student stands to his left and slightly behind, waiting his turn. Still talking, the man sheds the robe slowly and hangs it on a hanger on the chrome-plated rack. The class is officially over.

Seated now at the desk, he fumbles with a pipe and a crumpled package of Half and Half. There is a tremor in the fingers since the 1960 heart attack, and it takes him longer than it should to get the pipe going. But when the smoke rises to the ceiling and the glare outside the picture window softens into twilight, the fluorescent hardness of the office is transformed. Listening to that voice and feeling that presence, the student might very well be at the other end of Mark Hopkins' log, or in a tutor's room at Oxford.

In this case, the man makes the office. To enter Dr. Holroyd's office is to be in touch with both a teacher and a tradition.

Roland Holroyd began teaching more than half a century ago while still an undergraduate assistant in the biology department of the University of Pennsylvania. His father too was a teacher in Salford, England, where Holroyd was born in 1896. He came to the United States when he was eight, was educated at Central High School and the University of Pennsylvania, receiving his Ph.D. in 1923.

His association with La Salle began in 1920, when he accepted a part-time position teaching zoology at the old site at 1240 North Broad St. There were seven pre-meds in 1922, he recalls, and without too much pressing he will be glad to read you their names from the neat little black

loose-leaf binder that was his roll book in those days. He was still an instructor at Pennsylvania during the Twenties, but left Penn to become professor of biology at La Salle in 1930, the year the College moved to its present location.

Dr. Holroyd's memories of the La Salle of the 1920's constitute one of the great untapped resources of La Salle College. He is a walking history of the College and the people who staffed it. Yet he has never succumbed to urgings to write these memoirs in some permanent form, preferring instead to salt his conversation with rich anecdotes from the past. His reason for not wanting all of this memorabilia in print is typically Holroydian: he would not for the world appear to be making fun of any of the fine men he knew so well. Even unintentionally, he would not give offense to any man, living or dead.

HE WILL tell you about many of these people warmly, however, if the coffee is good and the pipe smoke is rising in blue clouds around the fluorescent lights in the suspended ceiling.

He will tell you about the students. There was no such thing as a College Board examination then; if a man had the ambition and the tuition, he went to college. If he wanted to be a doctor, as many of Dr. Holroyd's students did, he went only for two years of pre-medical training. The College and the high school were so closely related then as to be indistinguishable, and the two-year pre-med course was for most students a kind of post-graduate high school. They were, Dr. Holroyd remembers, somewhat less intense than today's pre-meds, occasionally given to horse-play distinguished from the high school variety only by its greater imaginativeness. There was, for example, the time one of the boys brought a gun into class and fired a blank at a particularly unpopular professor, who thereupon swooned dead away.

The college student of those days dressed according to a different code from today's youth. He was seldom without coat and vest, and only the most venturesome came





## 'Here we have teachers who care about their

to school without a hat or cap. Many of the pre-meds were pharmacists or sons of pharmacists. They had a particularly good thing going for them once they earned their M.D. The physician-pharmacist could prescribe for his patients and then fill his own prescription, a practice now distinctly frowned upon by the AMA.

In the early years Dr. Holroyd was one of the few faculty members not a Christian Brother, and he was the only one not a Roman Catholic. (He was, and is, an Anglican Catholic.)

The Brothers who made up the La Salle faculty were remarkable men in many ways. There were few doctorates among them, but most had a wealth of teaching experience, sometimes ranging from grade school to college.

"As college teachers," Dr. Holroyd remembers, his eyes sparkling good-naturedly behind the metal rims of his glasses, "they were extraordinary versatile. They did not fall prey to the demon of overspecialization. As a matter of fact, superiors acted on the premise that a Brother was a teacher and a teacher could teach anything.

"I remember well an occasion during Brother Alfred's presidency when he named Brother Emilian James chairman of the newly-created economics department. In answer to Brother James' protest that he knew little about economics, the president simply handed him the textbook and the assurance that he did know English and the text was indeed written in that language."

Admitting that such stories sounded primitive in the light of the modern college, Dr. Holroyd made it clear that the more informal approach was not limited to La Salle but was part of the general setting of American education.

HIGHER education has changed greatly in the past 50 years. Though he considers himself a conservative, Dr. Holroyd sees most of the changes as being for the better. While he marvels at the number of fine and even distinguished students La Salle turned out in the days of less selective admissions, he finds the general level of his classes today is higher than ever before. "Their writing has even improved," he says. "No longer do they write 'gaul blatter' when they mean gall bladder or 'salvia' for saliva."

But the greatest advance he has seen in his 48 years at La Salle is in the professional quality of the faculty. "Here we have teachers who *care* about their students. They are teachers in the true sense of the word. I remember the atmosphere of a large university where 'teacher' was the worst thing you could say about a man. It meant he'd never be promoted beyond assistant professor."

For Dr. Holroyd, *teaching* has always been the name of the game. He deplores tendencies within the profession to place greater and greater emphasis upon research and "professional activity." The reduction in course load for both students and teachers leaves him cold. "Students can take more than five courses," he says, tucking his chin in his chest and lowering his eyes. "And 12 hours a week is not a heavy load for a teacher; I taught 23 hours a week for years."





## students'

Perhaps no award among the many honors he has received means more to him than the Lindback Award for Distinguished Teaching. Together with his old friend, Dr. Joseph Flubacher, professor of economics, Dr. Holroyd received the first such award given at La Salle in 1961.

Holroyd is a legendary teacher. No gathering of former biology majors at La Salle is without its galaxy of shared memories of Holroydian humor and affable imitations of "the good doctor." So famous are many of his anecdotes that student rumor has it that they are written in the margins of his notes; when a slight smile plays about his lips momentarily, one knows that there is a favorite joke of the doctor's on the next page and settles back in pleasant anticipation.

The doctor hotly denies such calumnies.

"It just happens that a key word or phrase always reminds me of a good story," he says, "and then of course it's sound psychology also to relieve the pressures of concentration every so often and give cramped fingers a chance to recover. I wouldn't be surprised if my little stories sometimes help a student remember an important point. What do you think?"

No memory of a Holroyd lecture is complete without reference to two things: the ubiquitous charts and the flowing academic gown. The charts are still there, looking a bit more faded against the white walls of the Science

Center than they used to when they hung in College Hall 214. The gown, too, has stood the test of time and become part of the Holroyd myth.

The story of the gown began in 1925. After a visit to Princeton, where he had to borrow an academic gown to enter one of the dining halls, Dr. Holroyd returned thoughtfully to La Salle. Here, too, he saw black gowns on his fellow faculty members—the Brothers' habits.

To the students, the black-robed figures had the true authority of genuine teachers; the few part-timers in mufti who assayed the role of professors were obviously not for real.

**I**NSPIRED by the English tradition of wearing academic gowns and prodded by the exigencies of the situation, the young teacher went out and purchased (for the not inconsiderable sum of \$8.00) a doctoral gown. The change in his classes was remarkable, he remembers. A new symbol had been born. He was now indisputably the real thing. The gown was here to stay. One can no more imagine a Holroyd lecture without the gown than he can visualize the good doctor sitting on the desk wearing a tee-shirt and sandals.

The symbolism of the academic gown is related to Roland Holroyd's conception of the teacher's role. He believes in dignity, in authority, in the teacher's role as an exemplary figure. He has never quite been able to take kindly to attitudes that see the teacher as "one of the boys." He is proud of the fact that he has never shed his coat in the classroom even during the hottest days of summer school, that he does not smoke or allow others to do so during a formal lecture, that he lectures in a standing position from behind his lecturn, not slumped over a student chair.

—continued



## *Although a traditionalist, he is not opposed to change*

If such opinions label him "old-fashioned," he obviously could not care less. He is a man who has shaped his own values and attitudes, and the changing winds of academic fashion do not sway him.

The current waves of student unrest on so many campuses seem to him to be inevitable results of the loss of personal contact between student and teacher. "You cannot make of college a culture-cafeteria," he says, "or a fact-foundry."

In both public and private remarks, Dr. Holroyd has warned La Salle against becoming too large, so large that students and teachers do not really get to know one another.

"Minds at work must rub together," he said when he spoke at the dedication of the Science Center. "We must not make the mistake of thinking that the greater the number of students we teach, the better our college will be. Size is not a good criterion . . . Often the quality of teaching is in inverse proportion to the number taught. Students are not like plants in a conservatory to be watered daily with information or sprayed with error-repellants. They are individuals: human souls—not material."

He is skeptical about many of the experiments now being tried in higher education. While he is not against student involvement in academic policy-making, he believes that this involvement should be limited to students who have proved their commitment by performance; for example, those seniors who are on the Deans' List.

On the issue of whether students should be required to attend class, Dr. Holroyd believes that taking roll is an indication on his part of caring for the student.

"If a student is not there, I am concerned about him. Is he sick? Will he be able to make up the work? He is part of my class, and when a part is missing, it should be a matter of concern to the teacher."

IT is doubtful whether the word *paternalistic* would have the unfavorable connotations for Dr. Holroyd that it has for many of today's reformers. He has never been ashamed of his fatherly concern for the young. He takes special pride in the fact that he is now teaching sons of his former students. (He had his first taste of the second-generation of Holroydians 22 years ago, claims he will hang up his gown for good when the initial representative of the third generation shows up.)

Although he has taught hundreds of pre-medical students, he takes a biologist's special pride in the more limited numbers who have followed him in his love for botany and zoology.

"My greatest satisfaction looking back over the years is to think that I've had some part in starting the fer-

mentation in some fine minds, minds like that of John Penny, once my student and now my chairman."

A number of Dr. Holroyd's former students are now on the faculty, a fact which gives him no little satisfaction. He is not overly concerned with the spectre of inbreeding, noting that all of the men have had exposure to other institutions in their graduate study. Those that return have a healthy dedication to La Salle. He compares it to a transfusion of new blood of the same type. "Remember, it's possible to kill the patient with a transfusion of an incompatible blood type," he says.

ALTHOUGH Dr. Holroyd is proud to be called a traditionalist, he is not opposed to change. He is opposed to change for the sake of change.

He would not be opposed, for example, to one of the most drastic changes the College might make: the change from a men's college to a coeducational institution. In fact he sees the possibility of co-education as offering educational benefits, inspiring the male majority to better efforts.

He is optimistic about the direction La Salle has chosen for the future. Better to strive to become a "first-rate college" says he, "than a fifth-rate university." What he fears most is that bigness will diminish the personal ties which, in his view, make the College what it is.

"The College is not the buildings" he says earnestly. "The students, the teachers, the alumni—they are the College. I hate to hear a man say he was graduated *from* La Salle. He was graduated *in* La Salle, not separated from his College. One of our problems in the future is going to be that of making all of the components—students, teachers, and alumni—feel this sense of close association with La Salle. Without it, there is no College."

The telephone interrupted the conversation in Dr. Holroyd's office. At the other end of the line was a colleague of many years' standing, apparently experiencing some problem. While Dr. Holroyd's voice murmured sympathetically, a visitor's eye roamed the office for the imprint of its occupant. It was there. Stacks of examination papers, piles of journals with page markers in each, books lining the desk . . . the marks of a teacher. And in the far corner of the room, a bookcase filled with yearbooks from the past, catalogues going back to 1920, and a neat collection of rollbooks piled in impressive numbers . . . the marks of a tradition. ■

*Mr. Keenan, who joined the La Salle staff in 1959, has been a frequent contributor to LA SALLE. Last spring, he was among the recipients of the 1968 Lindback Awards for distinguished teaching.*



# On Wister Woods

An historical vignette by  
E. FRANCIS HANLON,  
INSTRUCTOR IN ENGLISH

TIME WAS when there was no traffic jam at 20th St. and Olney Ave. In fact, there was no traffic at all.

More than 50 years ago, what is now La Salle was part of old Germantown, where the town and country met and mingled. The present site of La Salle was a farm. The only sounds that broke the pastoral silence were the grinding of wagon wheels, the tap of a horse's hoof or the occasional tut-tut of an old model-T Ford.

One sound, however, broke the silence at regular intervals—the rattle of the old 75 trolley that ran along Olney Ave. from Frankford to the Falls of the Schuylkill. The 75 came down Chew Ave., turned into Wister St., moved into what is now Thorpe's lane (the rut beside the parking lot) and headed down Olney Ave.

On the trip west, the old 75 turned into what was then Elbow Lane and rattled along Chew Ave. Many times the pole would come off as the trolley moved along the lane, with the trees touching the trolley.

The old 75 was a local habitation and a name. It was a local institution, the butt of satire and humor. Years ago, the amateur players at the Immaculate Conception Hall, on Chelten Ave. near Chew St., put the old 75 on the stage in a comedy skit that brought the house down. The amateur group at the hall was the fore runner of the La Salle Players. Several of the stars in those performances were Helen Fisher and the comedy team of Cleve Dougherty and Putty Finnegan. Dougherty and Finnegan were star performers who indulged in local humor and satire.

In those days, Olney Ave. was a dirt and stoney road with the trolley tracks in the middle. Travelling along the avenue was a rattling ride. I remember it well because I often drove my father's model-T Ford along it to the dumps located at Ogontz Ave., just below where Central High School now stands.

Where the dormitories of La Salle now stand was once the site of the tennis courts of the old Belfield Country Club. The men sported white flannels and the women played in long skirts and straw hats.

Along Olney Ave., where College Hall now stands, the golf course of the Belfield Country Club was located. The course spread out to Ogontz Ave. and Church Lane, in what was then called Branchtown. The original property of the Belfield Club was owned by the Wister family and was part of the Belfield Farms, from which the club took its name. The club was formed in 1891 with its clubhouse on Thorpe's Lane.

The property formed the nucleus of the club and additional lands extending to York Road were leased on which the golf course was built. The course was one of the first in or near the city.

Originally, the club was organized as an ice skating group. Later, cricket, tennis, golf and other sports were added.

Some of the best golfers in the city caddied and learned their trade at Belfield. Among them were George Griffin and the Reckner brothers. They lived on Opal St., and their backyards adjoined the golf course. George Griffin later became a professional golfer and the Reckner brothers became well known figures in Philadelphia. Charlie Reckner, known as the "Mighty Mite" of Philadelphia golf, was amateur champion in 1937.

So the athletic activities at La Salle reflect a sporting tradition of the neighborhood. Basketball at La Salle follows the tradition set by the old Germantown team of the old Eastern League. The team was managed by Dave Bennis, a baseball star at the University of Pennsylvania in my college days.

Football was also part of the local sporting program. The old Germantown team played on Ladley's lot on Chew Ave. west of Chelten Ave., and in the field on the old Kiker's farm across the street. The younger generation also had a team—the Germantown Juniors. I played fullback on that team. Charley McKinney, later a star at Catholic High and Notre Dame, played on that team.

FEW OF THE old institutions around the neighborhood still exist. Among them is the House of Good Shepherd at Chew Ave. and Wister St., and the Widener Home for Crippled Children at Broad St. and Olney Ave.

Among the well-known figures in the neighborhood many years back were several clergymen.

The Rev. Henry F. Wilkie was pastor of the Presbyterian Church of the Redeemer, located at Penn and Chew Sts. He was a well-known singer and a founder of the Music League of Philadelphia. He was a popular man in the neighborhood. I can still see him hurrying along Chew St. dressed in knickers, which were popular in his day.

Father Michael Higgins, founder and pastor of the Immaculate Conception Church, was another unforgettable man. I believe that 20th and Olney was part of his parish in those days. I can see Father Higgins in his black derby and long black coat strolling along the streets of the town. He was a great walker and footed the rounds of the parish.

Time, however, moves forward. The old dirt and stone road is now a modern paved highway. The old 75 trolley has been on the junk heap for many years. The Belfield Country Club is but a memory.

However, La Salle now dominates and flourishes. The chimes ring out from College Hall tower over the campus. Laughter and dancing feet resound from the Music Hall. The green light flashes as the modern era moves forward.

# 1968 Homecoming Weekend

**re-un-ion** (re yoon' yen), 1. the act of uniting again. 2. the state of being united again. 3. a gathering of relatives, friends or associates after separation.

More than 1000 La Salle alumni once again this year enjoyed the "state of being united again" at the college's fourth annual Homecoming Weekend on the campus this fall.

Among the highlights of the weekend activities were the Homecoming Dinner Dance and the annual Tap-Off Rally, the latter marking the opening of La Salle's inter-collegiate basketball season under new coach Tom Gola.

Gola was "reunited" for the afternoon with his men-

tor during his All American days at La Salle, Ken Loeffler. Later in the day, Miss Deborah Ann Koons was selected the 1968-69 Basketball Queen.

Alumni and their families also attended the annual Stag Reunion, which opened the weekend events, and the club football team's contest with the University of Scranton. The latter proved to be an exciting afternoon despite the gridiron Explorers' loss, 8-6.

Alumni President Daniel H. Kane and La Salle President Brother Daniel Bernian, F.S.C., called the weekend's activities the most enjoyable and best organized since the inception of the Homecoming Weekend in 1965.

The Dinner-Dance assemblage (below) and Messrs. Loeffler, Gola and Brother Daniel (opposite).

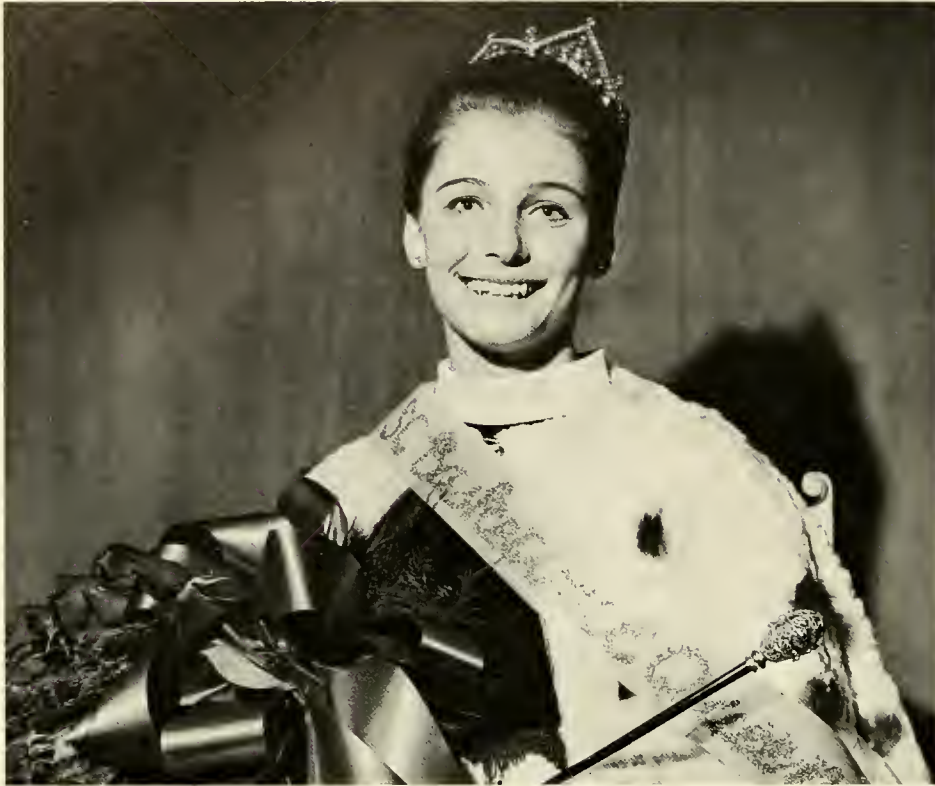






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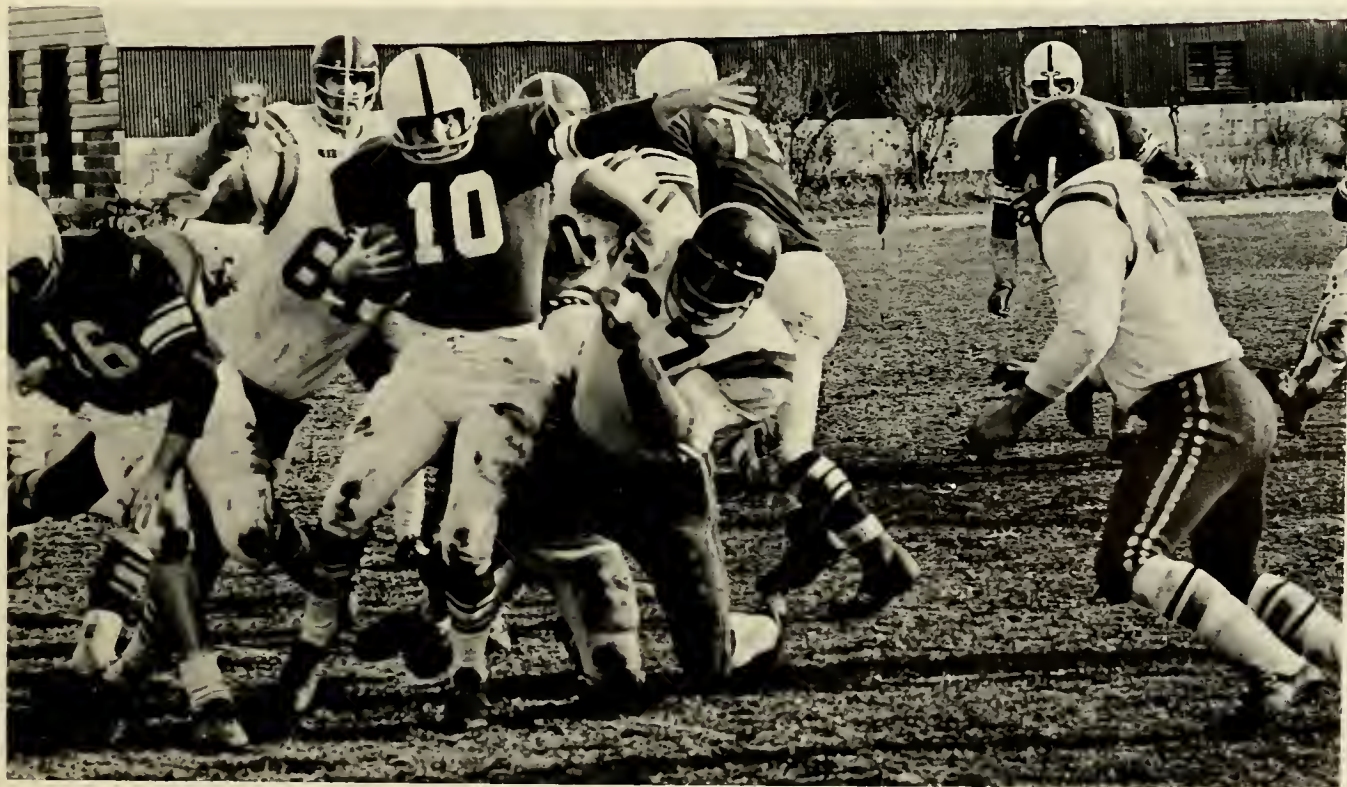
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Miss Deborah Ann Koons was chosen 1968-69 Basketball Queen (left); Alumni President Daniel H. Kane talks with alumni at the Stag Reunion (below); Brother Daniel Burke, F.S.C., chats with alumni wives at the Dinner Dance (opposite, top left); floats adorned the Tap-Off Rally parade (opp, top right), and Explorers converge on a Scranton ball carrier (opp., bottom).







LA SALLE, Winter 1969



*A Protestant social scientist evaluates the growing turmoil over change and authority in the modern Church*

# Change and

THE FIRST THING a participant observer senses within Catholic education today is change. It is an awesome spectacle to see this immense educational system in the throes of rapid, permeating, and profound social change. To be sure, this reformation will not be total, it is not universally welcomed, but it can be felt at the grass roots level.

As a marginal participant in Catholic education, I have felt a strong desire on the part of some educators and students to enter the mainstream of academic life. It is overwhelmingly apparent that they desire to leave the "ghetto." Students wish to participate in the controversies of the secular universities and faculty members seek the end of anything approximating clerical domination.

This, of course, is a drastic modification of the older Catholic conception of education, which stressed the value of teaching established truth and protecting students from dangerous influences. Catholic education was intended as a haven from alien influences—as were, to varying degrees, the educational endeavors of various Lutheran groups. American Catholic education was intended to be totalistic, emphasizing the unity of religiosity and scholarships, as Father Joseph Fichter's analysis, *Parochial School*, suggests.

However, it seems that as Catholics become more like their fellow Americans, they wish to reduce this separatism. No longer an immigrant population, their values are rapidly becoming indistinguishable from those of other white middleclass, college-educated Americans. On a personal level, this can be seen in the conflicts of those in Catholic schools. Questions about the value of family planning, the status of women, the value of personal autonomy, determinism versus free will are continually being raised. In my experience, I would estimate that about one in seven students entertain rather deep-seated doubts about their traditional faith.

What is noteworthy to a Protestant observer, though, is that much of this questioning is accompanied by a strong loyalty to the Church. While some are undoubtedly rejecting their faith, many are trying to work within its context. Critical of many aspects of the Church, curious about the perspectives of non-Catholics, these men are forming a leavening influence, a "loyal opposition" within the Church. Needless to say, such Catholics do not feel the need to be protected from alien ideas. Unfortunately, what I have seen at La Salle has often provided a healthy contrast to the situation within my own denomination, where at times it seems that only the least inquisitive,

dullest, and most conventional remain active past their teens.

This is not to say that changes within Catholic education have been thoroughgoing. Not all the students are challenged and not all the faculty are challenging. In line with what sociologist Gerhard Lenski reported in *The Religious Factor*, the average Catholic, unlike his Protestant counterpart, is more motivated by the need for social affiliation than by the need for individual achievement. Correspondingly, satisfaction in labor for its own sake, the old Protestant Ethic, is also more characteristic of Protestants than of Catholics. I have seen this general subcultural difference reflected in some of the contrasts between La Salle and other schools with which I have been familiar. One sees it in the relaxed attitude toward scholarly productivity on the part of faculty and the casual approach to academic requirements on the part of students. One sees it in the inability of students, who can perform astonishing feats of rote memorization, to criticize and evaluate the thought of academic authority figures. One sees it in the apparent tendency for grades to be given at times more on the basis of the gospel of love than on the basis of the law of justice.

MY OBSERVATIONS (which, incidentally, parallel the results of such intensive studies of Catholic higher education as John Donovan's *The Academic Man in the Catholic College*) lead me to believe there will be growing changes in the syndrome of attitudes and behavior I have described. As Catholic education moves increasingly into the mainstream of American life, an increasing number of faculty members will be in somewhat the same position as the priest-professors of Notre Dame's theology department, who were told by Father Hesburgh that it was either "publish or parish."

Much of the social change now in process, it seems to me, raises the central question of authority in the Church. In Catholic education, as in other areas of the Church's life, this seems the focal point. For example, should Father Curran exercise academic freedom or ideological orthodoxy? Is Jacqueline Grennen correct in believing that the aims of liberal education and those of church control are incompatible? How far should Catholic educators, students, and laymen go in opposing the leadership of their hierarchy?

Such problems, of course, give Lutherans a feeling of *déjà vu*. It was 450 years ago this year we first encountered this dilemma of "the freedom of the Christian man" (to quote the title of the essay in which Martin Luther raised



# Authority in The Church Today

BY RONALD H. BOHR, PH.D.  
INSTRUCTOR IN SOCIOLOGY

similar questions about ecclesiastical authority). Small wonder that the situation of a Father William Du Bay can strike such a responsive chord for us today. The issue, then and now, remains the same: to what extent can a child of the Church, acting out of love of the Church, appealing to the moral authority of the church, act in opposition to the Church?

This conflict raises a fundamental theological question: can the followers of Christ acting within history in a social organization speak with absolute trans-historical authority? As Reinhold Niebuhr once responded to a criticism of his theological position by the late Father Gustave Weigel (a critique appropriately titled "Authority in Theology"):

*There is no resolution to the conflict between these two forms of Christianity. From the standpoint of Catholicism, Protestantism is corrupted by anarchy, and the Gospel is endangered by all kinds of heresies at the fringes of its life. From the standpoint of Protestantism, the Catholic Church has an impressive trans-national unity and preserves some of the essential affirmations of the Gospel. But the price of this unity is an assertion which we must regard as essentially heretical: it is the affirmation that the Church, a historical institution, is divine. The distance between God and man, of which the prophets were so conscious, is thus obscured. Catholics must undoubtedly find our various heresies very trying. But we must confess on our part that it is not easy to be confronted on every hand with the claims of absolute truth and sometimes by the pretensions of superior virtue and justice.*

In the brief decade since this remark was penned much has happened. While the fundamental division remains, both Catholics and Protestants have had their perspectives broadened through mutual confrontation. This encounter has resulted in an increased appreciation on the part of Protestants of the role of authority and tradition in the Christian community. As any biblically-literate Protestant now knows, the New Testament itself was a result of the tradition of the first century Christian fellowship. Therefore, we have learned to be quite circumspect when setting the authority of the Bible over against that of the Christian Church.

However, Catholics have also had a valuable lesson. The same scriptural research which has given Protestants an appreciation of the role of tradition in Christianity, has taught Catholics of the diversity of that tradition. While the entire New Testament bears witness to the

unity inherent in the new life in Christ, we now recognize that the theological articulation of this unity differed from community to community. St. Paul's theology differed sharply from St. Luke's, Greek communities differed from Jewish-Christian congregations. Unity there was, but unity in diversity. A re-emphasis of our common biblical tradition has given Roman Catholics the opportunity for a renewed awareness of the possibilities of unity in diversity today.

I ALSO believe that our contemporary world situation has given Catholics a renewed awareness of what Father Du Bay termed "the human church." The current conflicts within the Church, as well as some insights from the social and behavioral sciences, have shown how the Church as an historical reality is involved in history. Because of numerous changes taking place in all areas of modern thought it must be increasingly difficult, I feel, for Catholics to believe that the Church is unaffected by the demons of history. The insight that the Church is a social institution, similar in its structure and functioning to other social institutions, has resulted in an increased awareness of the role of historical particularism in ecclesiastical decision-making. As a consequence, there seems to be a reluctant acceptance of the Pauline realization that as finite beings, even church leaders "see as through a mirror dimly."

This realization of finitude has heightened man's awareness of the potential arrogance of all social organizations. There is an increasing appreciation of the fact that the man who would die for his brother might, on behalf of his country or his religion, kill his brother. Both Protestants and Catholics have been made aware of this aspect of man's sinful pride by Reinhold Niebuhr. In *Moral Man and Immoral Society* he argued that while men will sacrifice, understand, and forgive others as individuals, once they act as representatives of a social organization they will bear no affront to the power and privilege of that group. This emphasis has informed the consciences of such eminent Catholic laymen as Daniel P. Moynihan, who once warned in these pages of "... the mindless egotism of great organizations beginning no doubt with the Church itself." ("Sanctuary" LA SALLE, Fall 1966) Catholics, it seems, are increasingly aware that unquestioned power, even the unquestioned power of saints, can result in excess and error.

Thus, while Protestants are learning the value of the unity of tradition, Catholics are learning the value of the

# *Does organizational loyalty always mean obedience?*

diversity of tradition. While Protestants are gaining an appreciation of the importance of unity in the Christian community, Catholics are gaining an appreciation of the occasional value of dissent within the Church. Though we might hesitate to admit it, conflict can be good. I trust you will not think me too parochial if I invoke the classic example of Martin Luther. In his opposition to the Church he acted in the name of the Gospel, as a son of the Church, out of love for the Church. His protest was not against tradition but in the name of tradition. His disloyalty to an historical organization represented a prophetic loyalty to the divine mission of that organization. For men today this is still a live issue: does organizational loyalty always mean obedience? How much will the Church of tomorrow be indebted to the dissenters of today? For myself, I find it quite significant that an increasing number in the Catholic Church today can at least identify with a Luther—they can share his dissatisfaction with the power structure of the Church even if they cannot accept his solution to the dilemma.

**I**N GENERAL, the question of authority in Christian education, as well as in the Christian community at large, seems to be the core problem of our age. While acknowledging the accuracy of Niebuhr's analysis of the fundamental schism between the Catholic and the Protestant view of authority, it appears that both great Christian traditions must look at this question afresh—each side looking to the other for insights it may have overlooked or de-emphasized in its own history. Catholics must learn the value of diversity while Protestants learn the value of unity. This is a needed task for we must both find a viable way to speak authoritatively to a world in which the voice of religious authority is being increasingly ignored.

If it has demonstrated nothing else, the Death of God school of theology has shown that a re-evaluation of the nature of Christian authority is in process today. To me, the publicity accorded this movement demonstrates that many men are critical of a traditional hierarchical view of religion. Man in his social and religious life is finding it increasingly difficult to accept rulings handed down from on high by any unquestioned authority. (This, it must be emphasized, is not due to any perversity on the part of contemporary man; it is due to a number of social and technological changes which have occurred in the Western world.) But it is significant that the same people who are rejecting a paternal religious authority are desperately seeking a fraternal one. Curiously, even for those to whom God is no longer father, Jesus is still brother. In fact, many are becoming more Christocentric, more impressed by the person and message of Jesus than ever before. This reflects the truth of Erik Erikson's contention that Death

of God theology presages a dramatic shift in Western society from a hierarchical system of authority to a peer-group system of authority.

This world in which the basis for authority is changing challenges Christians to find new ways of speaking with authority to men who no longer take traditional religious authority for granted. While this situation presents many dangers, it also presents great possibility.

Possibly, we are entering a new age in which the Christian Gospel will be listened to seriously, precisely because it is not routine and unquestioned. If there will be more apostasy it may well be because there is more forthright proclamation than ever before of what Christians do indeed confess. ■



*Dr. Bohr, who has taught sociology in La Salle's evening division since 1957, holds degrees from Lutheran Theological Seminary and from Wagner College. He also serves as a coordinator of psycho-social research in the behavioral research unit of the Philadelphia State Hospital.*



# New President Burke: Is God A La Salle Man?

**N**O ONE these days seems quite certain just what a college or university president should be. Or, more precisely, how he should spend his time.

Is he primarily a fund raiser, devoting most of his efforts toward the financial well-being of his school? Some of the most prominent campus chief executives have excelled at just that—and little else.

Or, perhaps, a public relations specialist who forges the necessary bond between students, faculty, alumni, and the community in which the campus is located? One writer has recently asserted that the entire PR field emerged from the expertise of the college presidents of the 1920s.

Or is he the man often seen by the students and faculty as the “scholar’s scholar”—but sometimes viewed by old grads and a pragmatic public as irrelevant to their problems and needs? He is the president, by necessity perhaps, who appears to be nearing extinction on the U.S. campus today. The species seems to be found only on the heavily-endowed college’s campus.

Quite obviously, the ideal president would possess *all* of the aforementioned traits, but he is probably president of General Motors or Gulf Oil, not Podunk U.

He is the man that the *Wall Street Journal* recently described as “a man with the versatility of Leonardo Da Vinci, the financial acumen of Bernard Baruch and the scholarly bent of Erasmus.”



Brother Burke, La Salle's 25th president next June.

Much of this is mere musing, however, because there *are* many fine college presidents abroad in the land and certainly La Salle has had its share.

One, Brother Daniel Bernian, F.S.C., Ph.D., is about to conclude 11 years of service to the college. Another, Brother Daniel Burke, F.S.C., Ph.D., will be his successor, the 25th president of La Salle College.

Neither has been, nor plans in the

near future, to head either General Motors or Gulf Oil, but one of the unique assets of church-related schools is their ability to provide men who might well have been titans of their nation were it not for their deep religious commitment.

Brother Bernian, who will have served the longest term as president in La Salle's history when he departs in June, will study in Europe on a sab-



batical leave during 1969-70 in preparation for a requested assignment to one of the Brothers' mission outpost in Africa, Latin America, or in the Philippines.

Brother Burke, 42, has been La Salle's vice president for academic affairs since 1960 and a member of the college staff since 1957, when he was appointed an assistant professor of English. He has been a Christian Brother since 1944.

He has taught English at West Philadelphia Catholic High School for Boys (1949-51), La Salle Hall in Ammendale, Md. (1951-52), and at De La Salle College in Washington (1952).

Brother Burke holds bachelor's, master's, and doctor's degrees in English from the Catholic University in Washington. He has also pursued advanced studies at the University of Pennsylvania and the University of London, and is a member of the Phi Beta Kappa honor society.

He has been a visiting lecturer at Manhattan College, where he is now a member of the board of trustees, and has been a frequent contributor of verse and criticism to many scholarly journals and periodicals—among them, *Modern Fiction Studies*, *The Commonweal*, *Thought*, *Four Quarters*, the *Journal of Arts and Letters*, and the *Encyclopedia Americana*.

Brother Burke has been a member of the Woodrow Wilson Foundation selection committee for the past three years, and is also a member of the Modern Language Association, the National Council of Teachers of English, the National Education Association, and the American Society for Aesthetics.

In making the announcement, Provincial Brother James Carey cited Brother Bernian's "outstanding contributions to the institution. His commitment to the high ideals of La Salle, his dedicated service in varied areas of the civic and academic life of Philadelphia have been truly remarkable."

Among the innovations at La Salle during Brother Bernian's tenure as president have been the appointment of two laymen as vice presidents in 1959; establishing a Faculty Senate in 1966; construction of a science center, a student union, and three residence halls; initiation of a summer music theatre on the campus in 1962, and admission of female students by the Evening Division in 1966.

Brother Bernian, 52, has held a wide variety of civic posts in the past

decade, among them his current position as chairman of the Mayor's Commission on Higher Education and the Community College, the executive committee of the Foundation for Independent Colleges, among many others.

Many thousands of La Salle alumni, students, faculty and friends can only express their appreciation to Brother Bernian and their good wishes to Brother Burke.

It may be worthwhile for all to reflect upon a Yale University trustee's evaluation of a college president's qualities:

"Yale's next president must first of all be a Yale man and a great scholar—also a social philosopher, who has at his fingertips a solution to all world problems. He must be a good public relations man and an experienced fund raiser. He must be a man of the world and yet he must also possess great spiritual qualities. He must be a leader, not too far to the right, not too far to the left, and of course not too much in the middle.

"You realize, I don't doubt, that there is only One who has most of these qualities. But there is a question even about Him: Is God a Yale man?"

RWH

## Brother Anselm, 82

BROTHER Edwin Anselm, F.S.C., a former president of La Salle College, died suddenly Nov. 20 at Mercy Hospital in Baltimore, Md. He was 82

years old.

A native of Binghamton, N.Y., Brother Anselm had been a member of the Brothers of the Christian Schools for the past 63 years. His family name was Timothy Murphy.

Brother Anselm had served in a score of Brothers' institutions along the East coast, the principal posts held at schools in the Philadelphia area. He was the first principal of West Philadelphia Catholic High School for Boys in 1926, when the Brothers assumed responsibility for the school's operation. He served in that post until 1932, when he was named president of La Salle College, a post he held until 1941.

He had been a member of La Salle's board of trustees for 36 years and had received a honorary Doctor of Laws degree from Villanova University in 1929. The La Salle alumni association presented its annual Signum Fidei medal to Brother Anselm in 1942.

## On Student Unrest

GOVERNMENT, labor and universities are responsible for much of the student unrest today, a leading U.S. economist told a La Salle audience this Fall.

Dr. Robert L. Heilbroner, professor of economics on the graduate faculty at the New School for Social Research in New York, gave his remarks at the annual fall honors convocation on the campus. Some 400 honors students, their parents, and faculty members attended.



Professors Machlup (left) and Heilbroner



Dr. Heilbroner and Dr. Fritz Machlup, Walker Professor of Economics and International Finance at Princeton University, received honorary Doctor of Laws degrees at the event, which is the traditional occasion for the presentation of honors students for recognition. La Salle President Brother Daniel Bernian, F.S.C., conferred the honorary degrees. Dr. Machlup also addressed the students.

"Thirty years ago, when I was in college," Dr. Heilbroner said, "we had clear-cut ideas as to what forces in our society were our enemies and what forces were our allies. In particular, we looked to the labor movement and to government as sources of inspiration and support for our ideals.

"Today," he asserted, "the student finds no such supporting elements in our society. He looks to business without hostility but with very little interest. He sees in labor a strong force for intolerance and even racism which destroys his allegiance with the working man. He looks to government as the source of policies which have led to a disastrous war."

"Why, then, does he turn against the university?" he asked. "The answer, I regret to state, is because he feels that the university, which should be the active supporter and exponent of his own feelings of idealism and protest, is becoming more and more the passive servant of society, interested in producing not free spirits, but bureaucrats of the mind.

"If this, as I think, is the reason behind the students' revolt against the university," Dr. Heilbroner stated, "the answer is very clear. It is for the university again, consciously, to assert its intellectual and moral leadership in a society where it is indeed difficult for young people to find examples of the courage and independence of thought and action for which they are seeking.

"One need not condone the excesses of students, many of whom have gone far beyond permissible limits in expressing their outrage, to recognize that the existence of this outrage is a challenge that should provoke within the university not anger but thoughtfulness," he concluded.

## ROTC Protest

SOME 45 La Salle students staged a peaceful protest during the college's 17th annual Army ROTC parade and Mass of St. Barbara this fall.

The protestors, most of whom were demonstrating against the one-year

mandatory ROTC training for freshmen, joined the ROTC parade of some 800 cadets on the Olney Ave. side of the campus and marched to the site of the Mass, Holy Child Church, Broad St. and Duncannon Ave. No placards were displayed, but each protestor wore a black arm band.

Approximately one-half of the demonstrators entered the church, the others returning to the campus. Those who remained maintained a vigil on a side isle until after the sermon was delivered then departed. Rev. Raymond Halligan, O.P., a La Salle chaplain, gave the sermon.

It was the second anti-ROTC demonstration at La Salle this year. Last May, about 50 students demonstrated during the ROTC's annual review on the campus. The ROTC program was initiated in 1950 and is now commanded by Army Col. Stephen Silvasy, professor of military science.

## Two Jubilarians

Two La Salle professors were honored for fifty years of teaching service this fall at a Solemn Mass, a reception and dinner on the campus.

Brother Mark Guttman, F.S.C., Ph.D., associate professor of physics, and Brother Walter Paulits, F.S.C., Ph.D., each mark 25 years as members of the Brothers of the Christian Schools.

Brother Mark joined the La Salle staff in 1954 and was chairman of the physics department from 1962 until last year. He holds bachelor's and master's degrees from the Catholic University and the Ph.D., from the University of Notre Dame.

Brother Walter has been a member of the faculty since 1966. He earned a bachelor's degree in English from the Catholic University and master's and doctoral degrees from the University of Pittsburgh.

## La Salle in Europe, '69

FOURTEEN La Salle juniors this fall began one year of study abroad at the College's branch in Fribourg, Switzerland.

The "La Salle-in-Europe" program, which is open to juniors proficient in French or German, was initiated in 1960 in cooperation with Fribourg University. Costs total \$1600 including transportation, tuition and lodging—less than tuition and lodging on the local campus for one year. Michael K. Bucsek, instructor in French, is resi-

dent director on the Fribourg campus, while Leonard A. Brownstein, assistant professor of Spanish, is director of the program at La Salle.

## Asian History Conclave

SOME 200 high school and junior high school teachers of history attended a conference on teaching of Asian world history held at La Salle this fall.

The conference was jointly sponsored by La Salle, the American Historical Association, the Philadelphia Public Schools, and the Philadelphia Archdiocesan Schools.

Principal speakers at the program were Professor Edwin Eames, of Temple University, and Professor Hillary Conroy, of the University of Pennsylvania.

## Ervin Named

DAVE (Lefty) Ervin, an outstanding two sport performer at La Salle until his graduation last June, has been added to the Explorers' basketball and baseball staffs as a part-time coach.

Ervin, 23, will assist freshman basketball coach Curt Fromal and handle some high school scouting and recruiting for head coach Tom Gola. In addition, he will assist head baseball coach Gene McConnell.

Ervin, who was co-captain of La Salle's basketball and baseball teams last year, was honored at the Explorers' Athletic Banquet in May with the Joseph Schmitz, Jr. Award as the senior who "best exemplified the high traditions of La Salle College in loyalty, sportsmanship and courage."

A starter on the basketball varsity as a sophomore, Ervin spent most of the next two years as the Explorers'



Jubilarians Paulits (left) and Guttman



sixth man and gained the reputation as one of the outstanding substitutes in the nation. He scored a total of 756 points for his career. He was a starting pitcher for three years on the baseball varsity and tied the school record for most pitching appearances in one season (12) as a sophomore.

## Urban Center Talks

"CHILD Psychology" was the topic for a series of seminars sponsored by the College's urban studies and community relations center this fall.

Among the speakers were Dr. Napoleon N. Vaughn, a psychologist; Dr. John A. Smith, of La Salle's psychology department; Dr. Warren Smith, psychiatrist; Dr. Joseph Kovatch, La Salle psychology department; Dr. Jerome F. X. Carroll, La Salle psychologist, and Dr. Merritt W. Wilson, Germantown High School psychologist.

## 1969 Mermen

LA SALLE'S swimming team will open its 1969 season at St. John's (N.Y.) on Jan. 11 and compete in a total of eleven dual meets as well as the Middle Atlantic Conference Championships.

Coach Joe Kirk's Explorers will host four meets at the Germantown YMCA, including their home opener against West Chester, Jan. 28. Other home opponents include defending MAC champion Bucknell, Villanova and Drexel.

Kirk, who has compiled an excellent 206-61 won-lost record in 25 years at the helm of the Explorers, guided La Salle to a 9-2 record and second place finish in the MAC's last year. La Salle also finished a strong sixth in the NCAA (college division) Championships.

The Explorers have nine lettermen returning headed by All American Tom Johnson, a triple winner in the MAC championships in each of the past two years. Johnson holds MAC records in the 50, 100 and 500 free-style events, the 200 yard butterfly and 200 individual medley.

The 1969 swimming schedule:

JANUARY — 11, at St. John's (N.Y.); 18, at Lafayette; 24, at Loyola (Md.); 28, West Chester; 31, Bucknell. FEBRUARY — 5, at American U.; 11, at St. Joseph's; 15, at Temple; 18, at Pennsylvania; 20, Villanova; 28, Drexel. MARCH—7-8, at Middle Atlantic Conference Championships (at Bucknell).

# Ji Hu Mei Ren Dou Du...



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# College Athletics: Who Wears the WHITE HAT?

"WHY DOES it always have to be La Salle?" a sports-writer asked La Salle Athletic Director James J. Henry during an interview the day after the NCAA's action against the College.

"I don't know. I just don't know," Henry replied.

Henry probably thought the question was insolent, but a growing number of La Salle people—students, alumni, faculty and just plain basketball fans who have admired La Salle's athletic teams—have been asking that question all too often over the past few years.

The puzzled, often disbelieving expressions seem to have become commonplace after it was announced that Joe Heyer had refused to accept a contract to continue as coach in 1967.

Heyer had been the third basketball coach in as many years when he was hired in 1965, succeeding Bob Walters, whose two-season tenure followed Donald (Dudey) Moore, court coach from 1959-63. They and Jim Pollard (1956-57) all struggled to equal what seems to be unassailable—the Golden Age of Gola, when La Salle attained the pinnacle of basketball recognition.

Enter James F. Harding, who came to La Salle with a reputation as a 'winner,' but left the College with a 'reputation.' He had come to La Salle with glowing references from his previous employers (Loyola of New Orleans and Gannon), a polished, apparently mild mannered gent.

La Salle seemed to have a good chance under coach Harding to once again bask in the national basketball limelight.

But hark, What now! A knocking at the gate. The plot lurched toward an unforeseen conclusion. The "mild mannered gent" apparently had one flaw — hatred for defeat. For it was after a particularly unlikely loss to Providence College that Harding issued public ultimatums to his players to produce or lose their athletic grants-in-aid. Twice he refused offers by reporters to retract the statement.

The rest is unpleasant La Salle history. At the time, perhaps, Harding didn't know his threats were in violation of NCAA rules protecting student-athletes, but later (after a storm of controversy in bold headlines) he was quoted as saying of the rule: "It stinks."

Ironically, Harding did what most everyone wanted—he coached the team to an NCAA playoff berth and a 20-8 record, the best log since the Golden Days.

But the price was high. Too steep for even the most fanatic basketball buff. The NCAA, recognizing a sure kill when it saw one, slammed La Salle with a two-year probation after its investigation unveiled several rules violations in addition to the scholarship revocation issue.

Actually, Jim Harding simply made the mistake of speaking what was on his mind, an unpopular and very hazardous habit these days. Many famous coaches across this land agree with Harding's "win or else" philosophy. The difference is, they will discuss it only in the privacy of their own den over a bourbon and soda—if there. Harding spoke in headlines to the people who love them most!

Henry has accumulated a long record of achievement since he joined the La Salle athletic staff some 38 years ago and, to many, criticism of him is tantamount to striking one's mother—particularly since his retirement was effective January 1. However, it is difficult for the most loyal friend of La Salle to understand how a man engaged in college athletics for nearly four decades can contend he "didn't know" NCAA rules.

EQUALLY difficult to understand is the apparent hypocrisy on the part of some sports writers, who act as self-appointed moralists casting moral judgment from Mt. Olympus upon all of amateur athletics. Surely they must know that much of the impetus to produce winning teams stems from a very natural desire to share in some of the vast publicity heaped upon the "big time" victors.

When was the last time you read a banner headline proclaiming Swarthmore's victory over Haverford? Try to recall the *Sports Illustrated* cover on Slippery Rock's football team. Or the last glowing sports column about the Drexel Institute basketball team.

It is no sin to decide that winning is the most important criterion for newsworthiness. But please, spare us the shock and indignation when some schools are penalized for seeking a place in the athletic sun.

If there is a hero in this tragic vehicle it must be Dr. Robert Courtney, professor of political science and chairman of the athletic committee, who not only assumed responsibility he could have easily avoided, but has unjustly received some of the blame. Were we *Time*, he would be our Man of the Year.

Perhaps Sandy Padwe, of the *Inquirer*, best characterized the hypocrisy rampant not only in college athletics, but in our entire society:

"A sporting event is entertainment and people want to be entertained. They do not care how an athlete came to wear the colors of a certain school. They care only that he is on the field and will perform when they pay their money to see him. This country has a great capacity for accepting double standards and tolerating hypocrisy. Sports is no different from any other field." R. W. H.



# CLASS NOTES

**'38**

ROBERT STETS was recently elected chairman of the board and president of Philadelphia International Philatelic Exhibition, Inc.

**'55**

JOHN P. BRADY, assistant U.S. attorney for Delaware, has joined Wilmington Savings Fund Society as the bank's resident counsel.

**'42**

HERBERT FISHER, M.D., former chief of radiology at Episcopal Hospital died there in September.

**'57**

CHARLES A. BEITZ, was promoted to Army lieutenant colonel at Fort Riley, Kan. Maj. JOHN J. BERNER is attending a 38 week course at the U.S. Army Command and General Staff College, Fort Leavenworth, Kan.

**'50**

THOMAS J. WELSH



RICHARD H. BECKER is chairman of the 1969 Signum Fidei Medal selection committee. Lt. Col. JOHN CONBOY, retired from the army in September, was appointed assistant director of athletics at the college. THOMAS J. WELSH has been appointed manufacturing manager for film and sheet by Celanese Plastics Company, Newark, N.J. He will be responsible for the manufacture of the company's cellulose acetate, cellulose propionate and polyester film and sheet materials.

**'58**

IRA DAVIS has returned to the college as assistant track and cross country coach. EDWARD DEVLIN is a participant in the formation of a new corporation for providing computer programming service, Independent Programmers, Inc. JOSEPH F. DOYLE, Esq., was elected to the Washington Township Committee in Gloucester, N. J. EDWARD H. McDERMOTT, customer service manager at the Budd Company is president of the Philadelphia Foreign Trade Association. Maj. WILLIAM J. NELSON received the Bronze Star Medal at Long Binh, Vietnam. CHARLES C. SHARPE has joined the Reading Trust Company's investment department.

**'59**

**'54**

ROBERT M. FLEMING received a master's degree in system science from the Polytechnic Institute of Brooklyn. *Birth:* To ROBERT ROWLAND, JR., and wife, Carole, a daughter, Marie Daniele.



LOUIS J. LEHANE

LOUIS J. LEHANE has been appointed manager of industrial relations for Continental Can Company's eastern metal division.

**'60**

Maj. GERALD J. HONE received the Bronze Star Medal for meritorious service in Vietnam. LEE A. J. MCKEEVER has been selected as personnel officer for the Philadelphia region of the United States Civil Service Commission. A. JOSEPH NOVELLO has been named

## Signum Fidei Dinner March 7

The alumni association's annual Signum Fidei Medal for 1969 will be awarded to Rev. William J. Finley on March 7 at a dinner at Alden Park Manor, it was announced by alumni President Daniel H. Kane.

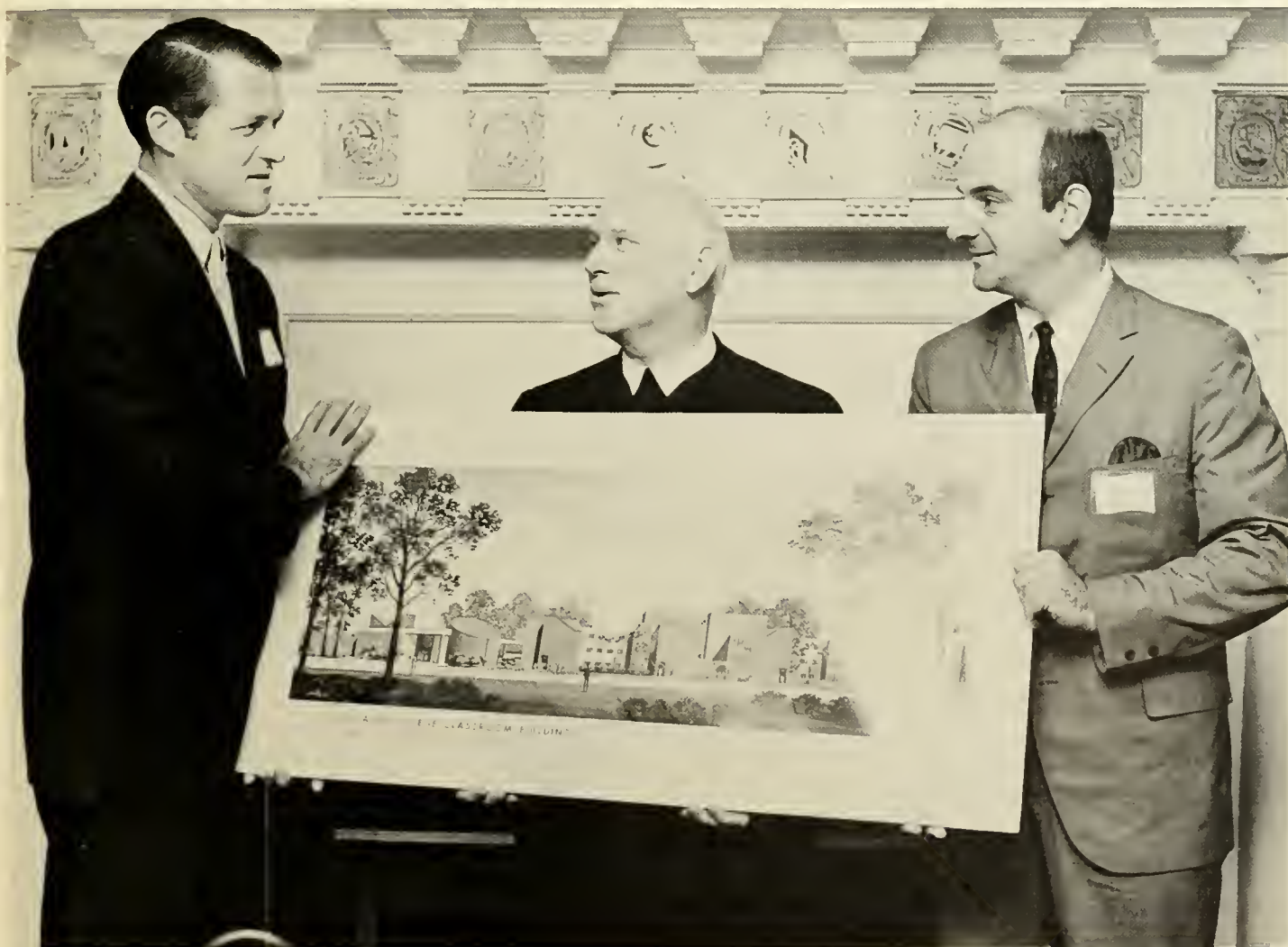
Father Finley served for 12 years as assistant pastor in the Philadelphia ghetto parish of The Most Precious Blood. He was one of the founders of "Operation Discovery," which now offers summer training for about 1200 pre-high school students at six centers in the city. He has promoted classes for slow readers, set up a hot lunch program for poor children, and participated in the organization of a housing development program, which reconditioned homes and assisted in financing.

In agreeing to accept the honor, Father Finley said he had not "deluded" himself with the thought that he had

done anything very special. "I do perceive that in honoring me," he said, "you may be giving heart to many others of my 'level' who might seemingly be working in a vacuum."

The Signum Fidei selection committee was chaired this year by Richard Becker, '50. The Medal derives its name from the motto of the Christian Brothers — "Sign of Faith." Since 1942 it has been given each year to recognize personal achievements in harmony with the established aims of La Salle College and the objectives of the Brothers, and is awarded annually to a person who has made "most noteworthy contributions to the advancement of Christian principles."

Among previous recipients have been Denis Cardinal Dougherty; Bishop Fulton Sheen; Dr. Francis J. Brackland; Sen. Eugene J. McCarthy, and last year's recipient, the Rev. Leon H. Sullivan.



Alumni Fund Chairman Gola (left) discusses 1969 drive goals with President's Representative Brother James Conaghan, F.S.C. and assistant chairman Harvey Portner, '55, at Kick-Off luncheon last fall.





Daniel H. Kane (left), alumni president, presented plaque honoring Brother Daniel Bernian's service.

to the newly-created position of western credit manager for Scott Paper Company.



RAYMOND J.  
GROCHOWSKI

RAYMOND J. GROCHOWSKI has been promoted to project leader in the chemical group at the Rohm and Haas Company's plant development laboratory. HILMAR P. HAGEN was named general supervisor for employee relations at American Can Company's New Castle, Del. plastics plant.

## '62

JOHN P. BRODERICK has been appointed instructor in the department of English at Virginia Polytechnic Institute. THOMAS J.

LYNCH was general chairman of the highly successful Alumni Homecoming Weekend.

## '61

Capt. DAVID J. LELLI has been recognized for helping the 3rd Air Division earn the U.S. Air Force Outstanding Unit Award. *Birth:* To JOSEPH R. DONATO and wife, a daughter, Cecilia Anne.

## '64

Capt. MARTIN J. KEDRA

FRANCIS P. BRENNAN was chairman of the Alumni Homecoming Dinner Dance. Capt. MARTIN J. KEDRA is teaching Army ROTC



at West Virginia University. *Marriage:* PETER L. VISCUSI to Elizabeth Ann Mitchell. *Birth:* to ANTHONY B. CONTINO and wife Carol, a daughter, Suzanne.

## '65

MICHAEL F. DOYLE an accountant with Price Waterhouse and Company, recently passed his Certified Public Accountant exam. CHARLES J. MOONEY has been appointed trainmaster on the Penn Central Railroad at Burns Harbor, Ind. CHARLES A. PIZAGNI has been promoted to a supervisory position in the production department at Rohm and Haas Company's Philadelphia plant.

## '66

ROY J. BARRY was chairman of the annual Alumni Stag Reunion. Capt. JOSEPH B. BERGER received the Army Commendation Medal at An Khe, Vietnam. THOMAS BRADSHAW received an MBA from Harvard University, Cambridge, Mass. JAMES T. COSTELLO was chairman of the committee which operated the Alumni Hospitality Center during the activities of Homecoming Weekend. JOHN C. DABOVICH has joined the financial division of Rohm and Haas Company. THOMAS J. DVORAK has been promoted to senior cost analyst at IBM Corporation's system development division headquarters in Harrison, N. Y. NICHOLAS KIERNIESKY has completed requirements for the MS degree in psychology at Villanova and has been awarded a \$2700 NASA Fellowship to begin Ph.D. work at Tulane in experimental psychology. First Lt. THOMAS D. MCGOVERN received the Bronze Star Medal at An Kae, Vietnam. He has already received the Purple Heart, the Air Medal, and the Silver Star. PETER J. PRYOR is in charge of operations of Pert, Inc., a personnel service in Philadelphia. HENRY P. STOE BENAU has joined the development laboratory at Rohm and Haas Company's Philadelphia plant. FRANK J. SWIECK has been named brand manager of Wright Line Data Processing, Pittsburgh, Pa. *Birth:* To WILLIAM C. KIENZEL and wife Nancy, a son, Michael Patrick.

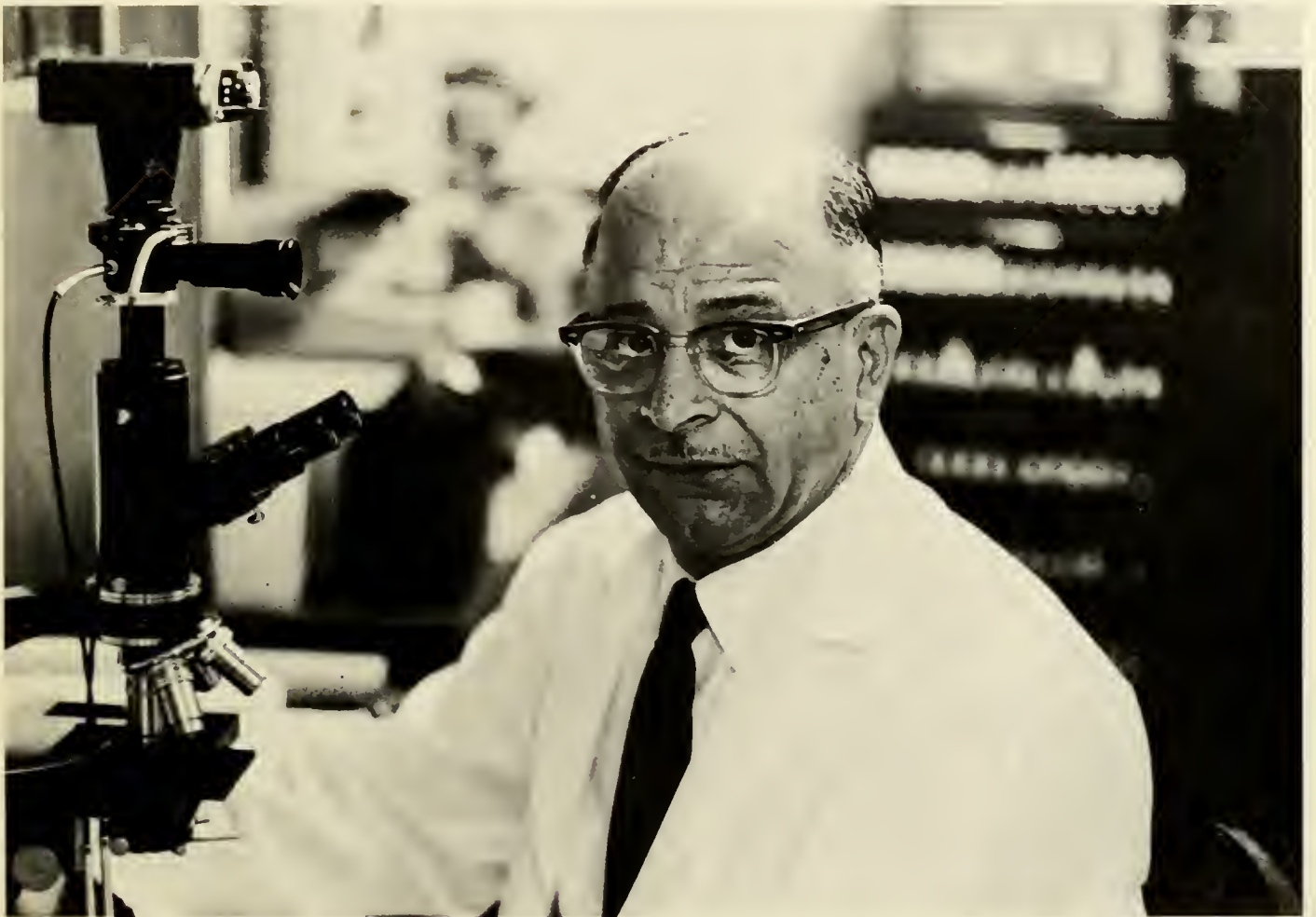
## '67

ROBERT A. BECKER was honored as the outstanding trainee in his basic training company at Fort Benning, Ga. CHARLES W. ELLIOTT was commissioned a Second Lt. upon graduation from the Officer Candidate School at Fort Sill, Okla. JOHN D. RILLING has been awarded the E2P2 (Extra Effort plus Performance) for his services to Philco Ford Corporation. *Marriage:* THOMAS J. DUNPHY to Kathleen A. Garrahan; THOMAS A. TARRANT to Patricia Lauritzen. *Birth:* To JAMES A. BUTER and wife Joanne, a daughter, Christine Anne.

## '68

JOHN J. GILLESPIE is one of 26 Peace Corps volunteers assigned to Bolivia to work in rural communities to encourage local self-help projects. PAUL J. JACOX has been transferred from Rohm and Haas Company's research division to the systems development and industrial engineering department at the company's Philadelphia plant. MICHAEL MORAN has been commissioned a Second Lt. in the U.S. Air Force upon graduation from Officer Training School at Lackland AFB, Texas. *Marriage:* WALTER A. BARTASHUS to Helen A. Kline.

# La Salle Vignettes



## **Tom Scotti** / *the real challenge*

"I now realize how Dr. Holroyd used to feel—to really teach these fellows and guide them in their work is the real challenge in life for me; this is what I really love." Thus, **Thomas M. Scotti, M.D., '38**, describes the influence of this issue's cover subject upon him and his work at the University of Miami School of Medicine, where he is professor of pathology and coordinator of teaching and research activities. "No one could compete with the way Dr. Holroyd delivered his lectures, the ease with which he presented his material." A maxima cum laude graduate of La Salle who was first in his class at Jefferson Medical College, Dr. Scotti has been associated with the Miami school since 1953. He previously had a distin-

guished career in pathology at Jefferson, the Medical College of Virginia, and at the world-famous Armed Forces Institute of Pathology in Washington. More recently, he received the University's "distinguished teacher" award in 1966. Dr. Scotti says he is "very pleased" with the progress being made in organ transplantation, but adds "... my only concern is with the moral implications. I'm worried about the question of when a person is morally and legally dead (if a transplant is of a vital organ)." Dr. Scotti, his wife Teresa, and their two sons and daughter make their home in Coral Gables, near the University campus.





**John Helwig** / *the real professor*

"Dr. Holroyd was the most stimulating professor we had in the science area; he's the man who gave all of us the spark to do something," according to **John Helwig, Jr., M.D., '50**, who is chief of the cardiovascular section of Germantown Hospital, one of La Salle's neighboring institutions in East Germantown. "Dr. Holroyd made me certain that a career in medicine was what I wanted. He is the dynamic, inspiring teacher whom we always need more of—the real professor!" A 1954 graduate of the University of Pennsylvania School of Medicine, where he served as director of the cardiovascular clinical research center until 1965, Dr. Helwig is now also director of Germantown's medical residency program and serves as clinical assistant professor of medicine at Temple University School of Medicine. At Germantown, he has helped establish nine ultra-modern and scientifically sophisticated cardiac units, each of which can be monitored via TV from a central location. Dr. Helwig has written more than a score of research articles for medical and scientific journals and he has become one of the leading figures in cardiovascular research. He is a member of the board of directors of the Philadelphia County Medical Society and of the Heart Association of Eastern Pennsylvania. He and his family make their home in suburban Glenside.





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**New President Burke:  
Is God A La Salle Man?**



Spring 1969

# La Salle

A QUARTERLY LA SALLE COLLEGE MAGAZINE



**RACISM- where it's at**



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# La Salle

A QUARTERLY LA SALLE COLLEGE MAGAZINE

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Ralph W. Howard, '60, *Editor*

Robert S. Lyons, Jr., '61, *Associate Editor*

James J. McDonald, '58, *Alumni News*

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*"We are a year closer to being two societies, black and white, increasingly and scarcely less unequal."*

*John W. Gardner  
President, Urban Coalition  
February, 1969*



*eparate*

# RACISM as INSANITY

BY JEROME F. X. CARROLL, PH.D.  
ASSISTANT PROFESSOR OF PSYCHOLOGY



## *Frustration is the triggering mechanism of*

THIS ARTICLE IS based upon three premises. First, racial prejudice is a form of insanity. Second, just as an individual can be emotionally ill, so can a society. The scope and strength of racial prejudice within a given society, then, can be used as an index of that society's mental health or illness. Third, anyone who is raised within a sick society, where racial prejudice is transmitted through that society's institutions, will be prejudiced. Such a person, therefore, will be at least as insane as he is racially prejudiced.

Racial prejudice can be defined as a learned, predisposition to think, feel and act toward members of a particular race in a rigid, stereotyped manner. Its distinguishing characteristic is that racial prejudice is relatively immune to the effects of logic, facts, and real world events which would contradict and/or negate its underlying assumptions. This latter point is the reason why mental health experts would classify racial prejudice as a form of insanity.

Most such authorities agree that good reality contact is an important criterion in assessing mental health. The healthy individual is one who can deal with things as they really are with a minimum of distortion. This is exactly what the racially prejudiced person cannot do. He must "tune out" a great deal of what is taking place around him in order to sustain his prejudiced beliefs. Therefore, the more of reality which an individual must deny or distort, the more disturbed he must be. In other words, the more racially prejudiced the individual is, the more insane he must be.

In *The Sane Society*, Eric Fromm describes the mentally healthy society as one which "... furthers man's capacity to love his fellow man, to work creatively, to develop his reason and objectivity, to have a sense of self which is based on the experience of his own productive powers."

His description of an unhealthy society "... is one which creates mutual hostility, distrust, which transforms man into an instrument of use and exploitation for others, which deprives him of a sense of self, except inasmuch as he submits to others or becomes an automaton."

Given Fromm's criteria, and a reasonably objective assessment of what has and is transpiring in our society, it must be concluded that ours is indeed a sick society. To substantiate this contention one need only consider such factors as the scope and intensity of racial prejudice in our country, the growing number of protests on the campuses, the recent disturbances which brought havoc to our cities, the widening gaps between young and old, liberal and conservative, the mounting crime rate, the assassination of political and religious leaders, the exodus of whites to the racially segregated

suburbs, the rising divorce rate, the epidemic-like rush of fearful citizens to purchase guns, the increased traffic in drugs, the George Wallace phenomenon, etc.

There are four key ingredients in the development of racial prejudice: frustration, fear, learning and ignorance. The first of these, frustration, is the most critical. Frustration pertains to the blocking of on-going, need-directed behavior. In other words, the person wants to do or obtain something and is prevented from doing so by some obstacle. The obstacle may be physical (brain damage, flat tire), social (non-acceptance by one's co-workers, prejudice), or psychological (shyness, lack of self confidence) in nature.

There are a number of ways in which an individual may react to being frustrated. One of the most common responses is to become aggressive, and prejudice is simply one such form which aggression may take—a highly irrational and self-defeating form as will soon become evident.

Rosenzweig developed a three-fold system for classifying how an individual manages his aggression when frustrated. When the aggression was clearly directed against the environment, it was called extrapunitive. When the aggression was turned inward upon the frustrated person, as in self blame, it was classified as intropunitive. Finally, if and when a person attempted to gloss over his being frustrated, to minimize its importance, this was labeled impunitive.

Racial prejudice is a form of extrapunitive aggression, except that it is somewhat devious in the manner in which it operates. The racially prejudiced person does not attack the actual source of his frustration. Instead, he displaces or redirects his aggression against a convenient, safe, substitute target, or a scapegoat. This provides the frustrated individual with a partial release of the tension associated with his frustration. However, it fails to get to the heart of the matter and is, therefore, self-defeating in the long run.

The classic research of Adorno and others demonstrated that severe frustration in early childhood due to an exaggeration of parental authoritarianism (i.e., excessive overcontrol and domination by the parents, combined with the use of harsh, punitive discipline, and the teaching of an absolute, as opposed to a relativistic code of conduct) was associated with a person's being very prejudiced as an adult. It seemed that the adult, who was so treated as a child, tended to express the anger and resentment which he unconsciously felt for his parents (but had not dared express as a child) by displacing or redirecting it against an innocent victim, namely some minority member or group.

# *racial prejudice*

However, the link between frustration and racial prejudice need not rest solely upon events occurring in early childhood. In our society, because of a variety of circumstances, important adult needs are being unnecessarily and irrationally frustrated. Among the more significant of these needs are the following.

To be well adjusted and at peace with one's self, it is essential that an individual experience himself as a unique, distinct, no-other-person-like-me human being. This is a most difficult task in a society which places great emphasis on conformity, the company image, developing standardized tastes for standardized products, etc.

It is also important for man to experience himself as a significant person, someone who counts, whose life matters. Yet the life style which has emerged in this society is one in which a particular individual (with very few exceptions) is often regarded as no more than a small cog in a large machine, a readily replaceable human part in a highly impersonal system of mass production and consumption.

Man also needs to experience himself as self-directing, as having the power to determine his own destiny. Yet for many people, there is a growing sense of impotency resulting from their living in a social system in which important decisions affecting their lives are being made by anonymous people and impersonal processes over which they can exercise little control. All too often the individual laments, "Well, what could I do to change things!"

Another significant need which is being seriously frustrated today is that of man's need to relate to his fellow man in a genuine, secure, loving manner. Unfortunately, we are too often trained to hide our real feelings and motives from others, to pretend to be what we are not. Further, there seems to be a growing sense of distrust and suspicion of others. Perhaps it stems, in part, from the tremendous emphasis which this society places on competition and getting ahead, making the buck. Such an orientation pits man against man, so that others come to be viewed as a potential competitor or enemy.

Finally there is the need to be creative and spontaneous in order to actualize one's potentials whatever they may be. Conformity pressures inhibit or destroy creativity, while fear of letting go, exposing one's real self stifles spontaneity. These same factors, compounded by irrational, inhumane barriers, such as racial prejudice, also prevent the individual from realizing his potentials.

As long as needs such as these which I have described continue to be frustrated—and this is highly probable in a sick

society whose institutions have rigidified and begun to decay—then racial prejudice is very likely to flourish. I say this, because it is my belief that frustration is the triggering mechanism for the expression of racial prejudice.

Learning is the means by which the individual acquires the capacity to behave prejudicially toward members of another race. The learning process may be done formally, as in a classroom, or informally. It can take place with complete awareness on the learner's part, or it can occur with little or no awareness, unconsciously. Basically, learning is defined as a change in behavior not due to maturation and/or some temporary state of the organism, such as fatigue or illness.

While the formal teaching of racial prejudice in this country has been somewhat curtailed by various statutes and concerned citizens' groups, it is nevertheless, still a significant factor. Examples of the formal teaching of racial prejudice would include the use of textbooks in the schools which present blacks in an unfavorable manner, having the children taught by a racist teacher who intentionally transmits his prejudice to his students, the omitting of significant, positive contributions by blacks in material presented to the students, as in a history course, and the distorting of past events through biased interpretations unfavorable to blacks.

The informal transmission of racial prejudice is, however, the principle means by which this prejudice is learned in our society. In this regard, the home is most often the primary site of the learning process. Here the parents serve as models with which their children may identify. Even if the parents do not verbalize their racial prejudice to their children, their general demeanor clearly communicates their prejudicial feelings. At the lowest level of bias, this is accomplished primarily through acts of omission, for example, living in an all white neighborhood, having no black friends, etc.

Until recently, the movies and TV were very much involved in the informal transmission of racial prejudice. Blacks were generally presented as buffoons, cowards, ignoramuses, and savages. The American made and produced film, "Birth of a Nation," is a classic example of this form of transmission. Recently, however, these industries have begun to reverse this process.

The question might be raised at this point as to why blacks were selected as our national scapegoats. The work of Allport provides us with the answer to this question. He pointed out that throughout history, scapegoats (the socially sanctioned targets for displaced aggression) typically have shared in common four characteristics: a) they were readily identi-



## *Angel food cake is*

fiable, b) they were defenseless, c) they were readily available, d) and there was a historical precedent for their public choice as scapegoats.

If one applies these criteria to blacks in this country, we see that most blacks are readily identifiable. Until the advent of the NAACP, the passage of Civil Rights laws, Martin Luther King, Malcolm X, and the Black Panthers, they were rather defenseless. The creation of the black urban ghettos in the North, and the small, isolated, farming communities in the South guaranteed their being readily available. The fact that they were the only group to come to this country as slaves, whose families were purposefully broken up, who were intentionally denied the opportunity of obtaining a quality education insured them the historical role of scapegoats.

Finally, we should consider two other forms of learning which predispose an individual to behave prejudicially toward blacks. The first originates in early childhood, at which time the child unconsciously learns to associate negative feelings, such as fear and disgust, with the color black.

Reiser, a practicing analyst, has noted that it is during the frightening night, when it is dark, that the child is continuously separated from his mother, his constant sources of love, security, and nourishment. Further, it is at this time, that his parents engage in, what seems to the child to be, mysterious and frightening activities, namely sex. Later, when the child begins his toilet training, he learns to have highly ambivalent feelings toward his fecal matter, i.e., both pride and pleasure, as well as disgust and shame. The fecal matter is of course, brown and black in color.

The second learning process which predisposes the individual to be prejudiced against blacks derives from the very language which we speak. A brief glance at the dictionary, and one notes the following synonyms for black: darkness, dirty, menacing, hostile, foreboding, devoid of moral light and goodness, outrageously wicked, evil or harmful.

Our language also includes numerous colloquialisms which would cause an individual to develop negative associations to black. When a person has a bad day, for example, he refers to it as a "black day," and when it is really miserable, "black Friday." When a student misbehaves in class, he gets a "black mark." The man rushing a fraternity who is rejected is "black-balled." The dirty child's mother tells him he is "black all over." While angel food cake is white, devil's food cake is, you guessed it, black.

Every human being tries the best he can to maintain as positive a self image as possible, and sometimes this requires

rather gross distortions and/or the denial of much that is taking place around him. The reason for this process of distortions and denials (called defense mechanisms) is that the person fears to confront reality, because of its negative implications for his self image. The operation of defense mechanisms takes place below the level of awareness.

There are a number of defense mechanisms which I believe are operative in the case of the prejudiced person. One of the most elementary is that of projection. Here the individual attributes his own negative traits and/or impulses to others in exaggerated form. This is best illustrated by the "white liberal" who is always talking about "those bigots in the Northeast or South Philly," rather than examining his own biases.

Another example of projection would be where the white person goes on at length discussing the alleged sexual orgies which blacks supposedly engage in and/or the vicious, aggressive nature of blacks. Since sex and aggression are two especially difficult impulses for most people to deal with, they are especially likely to be projected on to others, for fear of confronting such impulses in one's self. The extent to which the person exaggerates these traits in blacks, may be taken as a good measure of the extent to which they most likely constitute significant problems for the individual doing the talking.

Another defense mechanism is that of rationalization. In this case, the person attempts to justify his irrational or inconsistent behaviors by providing rational reasons for their occurrence. For example, a Christian who believes in the concepts of brotherly love and charity, can avoid feeling guilty about failing to respond to the misfortunes and needs of his black brothers by telling himself that "If they really wanted to pull themselves up by their bootstraps, they could do it just like other minority groups did. They're just looking for a free hand-out!" He thereby provides himself with a rational explanation and excuse for the inconsistency between his Christian beliefs and non-Christian behavior.

Selective perception also plays a major role in the psychology of racial prejudice. In this case, the individual selectively sees, hears, and notices only those events which are in accord with his anti-black bias. Thus when he reads the evening paper he fails to notice accounts favorable to blacks, while he focuses in on any and all negative references to blacks. His racial prejudice is thereby strengthened through these selective inputs.

There is an experiment by Lerner & Simmons which illustrates another way in which fear and prejudice are related. In their experiment, college students were led to believe that

*white; devil's food, you guessed it, is black*





## *White racism is a real and potent force in this*

another student, "the victim" (actually a confederate working with the experimenters), was receiving severe and painful electric shocks whenever she made a mistake on a learning task.

When the students observing "the victim" suffer were led to believe that they would see more of the same in a second session, and when they were powerless to alter her fate, they subsequently rejected and devalued her when asked to describe what had happened. They did not, in other words, express compassion and sympathy for "the victim." This trend was even more pronounced in a "martyr" condition, i.e., when "the victim" was a "volunteer" for the group.

The experimenters attributed this behavior to a need on the part of the observers to believe they lived in a just and predictable world. To acknowledge that anyone could be subjected to unjust punishment would be rather threatening. I would suggest that this need to believe in a just world, with its attendant "justifying" of the punishment being given out (a form of rationalization) may well account for why so many whites fail to respond to the obvious social injustices being experienced by blacks.

There are other ways in which fear enters into the operation of prejudice. The fear of being rejected, not being accepted by friends, acquaintances, or co-workers who are prejudiced prevents many individuals from speaking up against the racial slur joke, the prejudiced hiring practice, and the racially restrictive housing practice.

The knowledge that men such as Martin Luther King and Robert F. Kennedy were threatened and ultimately assassinated by hate mongers, that human rights protestors have been badly beaten, and severely injured and murdered also serves to paralyze many from taking a more active part in counteracting prejudice.

The white man in America is, on the average, relatively ignorant of the historical past of blacks, especially his pre-slavery heritage. Further, he has relatively restricted contacts with the contemporary black community. The net result of this ignorance and lack of contact is that whites often must respond toward blacks based on misperceptions, half-truths, rumors, and myths. The reverse is less true, since blacks must study white history in their schools, and nearly all blacks have had to go to whites in order to shop, rent, work, etc.

Obviously, this state of affairs leads to varied and sundry difficulties. An experiment by Rosenthal & Jacobson illustrates this point. They led elementary school teachers to believe that, based on the results of "testing," certain children in their classes "could be expected to show unusual intellectual gains in the year ahead." Actually, these children had been chosen

at random from their classes, and they were no different from their classmates with respect to their learning capacity.

Some time later in the school year, when these "gifted" children were compared to their classmates, it was observed that children from whom teachers expected greater intellectual gains actually showed such gains. Further, their teachers described them as "having a better chance of being successful in later life, as being happier, more curious, and more interesting than the other children." They were also designated as "more appealing, better adjusted and more affectionate, and as less in need of social approval."

Interestingly, the most unfavorable teachers' ratings were given to the children in low-ability classrooms who gained intellectually. The more they gained, the more unfavorable they were rated. The experimenters concluded, "Evidently it is likely to be difficult for a slow-track child, even if his I.Q. is rising, to be seen by his teachers as well adjusted and as a potentially successful student." The implications of this study for an understanding of racial prejudice, I hope, would be obvious.

Given that racial prejudice is a learned form of irrational behavior (insanity), which is triggered and sustained by frustration, fear, and ignorance, what can be done to counteract or prevent its destructive effects?

The first and most obvious step, and often the most difficult for whites, would seem to be to acknowledge that white racism is a real and potent force in this society. It would also seem to be necessary to confront the fact that, with very rare exceptions, whites born and reared in America are racially prejudiced against blacks. The only differences among whites would be with respect to the extent and intensity of their racial prejudice, the likelihood of their overtly acting out this prejudice, and the extent to which their bias is conscious.

This point may be especially hard for the white liberal to accept, since he usually perceives himself as being free of any racial prejudice. The extent to which he vigorously denies this possibility, however, may be a useful index of the extent to which its opposite is likely to be true.

Assuming the individual is capable of confronting his own racial prejudice and acknowledging its impact upon his behavior, he then acquires the possibility of exercising more effective conscious control over its overt expression. Having achieved this milestone, he may then begin to review and try to analyze his life situation in order to determine what important needs are being frustrated and why. At the same time, he may personally undertake a self-education program designed to make him better informed about blacks, their history, culture, art, etc.

Having thus straightened himself out first, the individual is then ready for the second phase of the program. He may now begin to concern himself about the racial prejudice of others. Ideally, he should begin with the white community, since as the Kerner Report has indicated, white racism is the primary cause of the civil unrest which today threatens to destroy this nation.

Unfortunately, the well-intentioned, sensitized white's first impulse too often is to plunge uninvited into the black community, where he expects to take command and/or to be received with grateful sighs of relief from the "disadvantaged" blacks. This is very unfortunate from a number of points of view.

First, the white person is in for a rude awakening. He will not be allowed to assume a leadership role, except under the most unusual of circumstances. Further, he will not be greeted with hurrahs, but rather a suspicious wariness born out of the countless betrayals of blacks by their white liberal "friends and supporters" of the past.

Secondly, even if he should be received in a friendly manner by the black community, his efforts would be directed toward the treatment of symptoms, and not the underlying cause of these symptoms. To treat the cause, he must work within his own white community, where in all probability he can function more effectively.

In the white community, he can work to improve the racial balance of his district's schools and the curricula taught in these schools. He can also bring pressure to bear upon realtors in his community to secure open housing, as well as attempt to secure local political and business support for various human rights projects. Perhaps the most effective action he could take would be to talk with his relatives and friends, on a one to one basis, and help them to understand racial prejudice and, thus possibly enlist them as allies in the struggle to secure human rights for all men.

On a broader level, this society must immediately begin to critically examine its institutions, such as the schools, churches, system of justice, etc. When and if these institutions are found to be frustrating significant human needs, they must be radically changed or else eliminated. In a healthy society, human values always take precedence over institutional values.

To effect the changes which I believe are necessary in order to eradicate racial prejudice from this nation will require rather far reaching, innovative, creative reforms in our political, economic, social, religious, and philosophical systems. Changing any one system alone will be insufficient. The status quo would quickly reestablish itself, and whatever reforms

had been achieved would be soon lost.

All of this takes great courage, and as the late Senator Robert F. Kennedy noted, moral courage is "... a rarer commodity than bravery in battle or great intellect." To move from the familiar to the unfamiliar always entails some risk. However, we have no logical alternative than to seek to bring about these changes. The world in which we live is, after all, not black or white. It is multiracial and the races must therefore learn to live together harmoniously.

As far as our own society is concerned, if democracy, justice and brotherhood are to have any real meaning, we must undertake the challenge to secure for all men their inalienable human rights with the same initiative, vitality and sense of commitment which we have expended in our outward reach for the stars. As humans, we cannot afford to do any less. ■



*Dr. Carroll, who joined the La Salle staff in 1962, is an assistant professor of psychology. He holds bachelor's and master's degrees from the University of Maryland and a doctor's degree from Temple University.*



# The 'Militants': A Black Racism?

BY JOSEPH R. HARRIS, '58

FRANKLY, I AM ASTONISHED when white men ask me what do I want? I want to be free! How is a black man supposed to assert his manhood in a society which has taught him to accept "his place"? Why do the heirs of Western culture, wherein the doctrine of racial supremacy was propounded, now exclaim that the blacks are becoming racists? Are black men becoming racists? Did black men create fascism, or is it the inevitable result of Europeans' frustrated attempts to rule the world?

To find sensible answers to these questions we need to look at history from the perspective of black people. Too few white Americans are able to recognize that the historical experience of black people is different although related to their own. We must also realize that present day militancy among increasing numbers of black Americans is not an isolated historical phenomenon. Our militancy, or self-assertion is the result of protest among black men who were forced to live and work in an alien culture. Our reactions to this experience, and our attempts to regain a sense of identity through a rediscovery of our African heritage, marks the beginning of a new era in American history. This period I call the "era of new politics."

The term "racism" signifies that one race considers itself superior over another. Racism includes the notion that members of a superior race, sharing some unique characteristics, have the right to rule others. Historically, this notion was offered by conquerors as a justification for overpowering less war-like peoples, who usually were of a different cultural background. Normally, the conquerors viewed their own culture as superior, and not knowing or appreciating their subjects' culture replaced it with their own.

While I have heard anti-white and anti-Semitic remarks among blacks, and I am aware there is a growing tendency toward separatism among black youth, these facts do not constitute racism. Some statements, in my view, are bigoted and obviously could become dangerous. However, while I deplore such sentiments, I am mindful of the ordeals and tribulations which seem to have made them necessary. We are pro-black rather than anti-white. Recognition of what this means is one of the great challenges of our times.

In my opinion, it is important that we distinguish between racism and the legitimate rights of black men to move from a situation of cultural inferiority to a state of psychological equilibrium. It is necessary in this search for a new awareness of self to go through a phase of racial consciousness, or intense feelings of pride in one's rediscovered heritage. This

is necessary because the term black has been a psychological stigma for black people in this society. One's blackness must be confronted so that it can become a tool in developing a renewed personality structure. We are in the midst of a very important historical process. Black youth in particular are engaged in the first steps of a profound psychological experience which the French-speaking black intellectuals call "negritude." It is unfortunate that we black Americans have the unenviable distinction of attempting to work out a complex identity problem in a society which has called itself racist.

Many of the activities today which are called racist by terrified and guilt-laden white Americans could be more appropriately described as predictable reactions to a historic pattern of white supremacy. For, if we look back over the experience of black men in America—and wherever the white vs. black contest has been played out—there is a discernable syndrome among blacks caused by white racism.

In the words of Franz Fanon, we are in the process of removing the white masks from our black skin. This process enables us to see our origins do not begin with the Emancipation Proclamation, but in Africa. Contrary to the myths we have been taught, the black slave never accepted "his place." Even as one African sold a fellow black to European traders, other Africans sought their freedom often in the face of great odds. In Africa, on slave vessels, and in the New World there is a long historical record of individual and collective efforts to resist slavery. One example was the series of uprising led by Toussaint L'Overture, whose ultimate victory resulted in the establishment of the first black republic in Haiti—in 1791.

In North America, there is also evidence of slave revolts and uprisings from the earliest period of slave trade. It is interesting to note that the first blacks in the Virginia colony were not considered slaves but indentured servants. As time passed, the black, unlike the white indentured servant, became a bondsman for life. The failure to respect the so-called custom of freeing an indentured servant was typical of the differential justice black men were to be accorded in American society.

The slaves' cries for freedom were ignored by their masters until their bondage became a national problem. Slavery was a source of economic and social disorder. It provided the basis for a great war—not to free the slaves but to preserve the union. The Civil War was fought and the Union





## *We are pro-black rather than anti-white*

was maintained. Slavery was legally abolished, but the condition of the black man did not change appreciably. He was "free"—but he was not accorded equal rights as a citizen. The period of Reconstruction was one in which black men, former slaves, were "free" to participate in American society on terms over which they had little control and about which they had not been consulted. They were free to react only to a "given" situation. The Proclamation of freedom was the norm around which black men had to build their future.

Following this period, the historic controversy within the black community concerning a path to freedom, symbolized by Booker T. Washington on one hand, and Frederick Douglass on the other, was evidence of our colonial status in American society. Black leaders were not free to organize their people except on terms that were acceptable and comfortable to white people.

By the early 1900's, blacks had begun to think in terms of their own action program through which they hoped to secure their rights. The articulate leader of this new movement was W. E. B. DuBois, who rejected most of Booker T. Washington's educational and political philosophy. DuBois insisted that blacks had to wage a fight to obtain without compromise the rights and privileges which belonged to members of the civilization of which they were a part. DuBois felt that Washington's program meant industrial education, conciliation of the South, submission and silence as to civil and political rights.

Not until the turn of the 20th century did we establish the first significant movement by blacks for blacks. This movement was led by Marcus Garvey, a Jamaican. Garvey's experience in the West Indies, Central America, and in the southern U.S. helped him to recognize that the problems of black men were basically the same whether they were in Africa, the Caribbean, or in the U.S. He was the first black man to develop a popular movement calling for self-reliance and development of a sense of worldwide black awareness. He was not a racist, but his words and deeds were interpreted by his detractors in such a way that he had to defend himself against such accusations. He was eventually deported from the U.S. in 1927. Garvey's ideology was nationalistic. He was perhaps the forerunner of the present day leader of a great number of black-Americans—Elijah Muhammad. And like Elijah Muhammad, Garvey believed that solution to the problem of black-white relations was the establishment of a black nation politically controlled and inhabited by a black populace. It is important to note, Garvey called for a place where blacks could determine their own models and destiny, not unlike the modern Jews' demands for a homeland.

All nationalist movements in the history of the black American have shared the common view that assimilation

was not the answer to the black man's problem. They understood the history of protest and realized that black men had always *reacted* to conditions. They knew that there had to be a basic change in the black man's perception of himself.

The needed change in the black man's self-image was given impetus in the late twenties and early thirties through the articulate expressions of black artists and intellectuals. The powerful pens of poets and writers were combined with the artistic touches of painters, sculptors, and dancers to produce a symphony of protest. The basic theme sounded was—what is the "proper" path to black liberation? At the same time, a discernible trend toward nationalistic movements developed among black intellectuals. The forceful black protest writers of today, such as James Baldwin, Ralph Ellison and Eldridge Cleaver, had their counterparts in Alain Locke, Richard Wright, and Langston Hughes.

The efforts of black men to improve their self-image was assisted by the historic Supreme Court decision of 1954. But Mrs. Rosa Parks' decision not to "take her place" in the rear of a bus in Montgomery in 1955, ushered in the most dramatic phase of the black man's struggle in America. This phase was characterized by peaceful non-violent protest aimed at ending the last vestiges of segregation. The "Movement" gave impetus to the black man's desire to develop self-awareness. It also provided an opportunity for the emergence of a new leadership within the black community. The new leadership included among its ranks many youth. Martin Luther King himself was symbolic of this fact, since he was only 26 when he led the Montgomery Bus Boycott and 39 when he died.

The role of youth in forcing change within the Movement cannot be discounted. Young blacks who were starting school in 1954 were now ready for college and they formed the vanguard of the Movement. These young blacks probably believed in the promise of the American dream when they entered the first grade, but they would leave high school having had a basically segregated school experience, in spite of the '54 decision. It is not a mystery then why many black youths soon found themselves in ideological conflict with the elders in the Movement.

Black youth involved in the Movement in the early '60s were also intellectually involved with the dynamic changes taking place throughout the world. Their concern was focused on the struggle for economic and political independence among developing nations. They were impressed not only with the declaration of independence of Kwame Nkrumah for the people of Ghana, but also the revolutionary notion of "negritude." Black intellectuals in Africa, the Caribbean, and America were meeting, sharing ideas and opinions, and thereby gaining a new sense of identity. They developed a "shared view" of their historical experience and began to

realize that they had all been taught a distorted version of their heritage.

A search for a true past became a primary goal for many black youth. They felt a need to rediscover their historical roots. There was a feeling that "black was beautiful," but there had to be an affirmation. Youth recognized that the black man had to become aware that his origins contained the key to his manhood—all that he could later become. Black youth fully understood now the truth in Baldwin's claim that "... this world is white no longer, and it will never be white again."

They also understood the political significance of this new awareness and the inevitable conflict it would spawn as they confronted the older generation within the Movement. Partially out of pride and the internal contest for power within the Movement, young blacks called for black power. Black power did not necessarily mean separate physical development, but self-determination by black people. Black power meant control by black people of those institutions within the black communities, which historically have been largely controlled by whites. Black men simply decided to declare their own declaration of independence from their historic condition in America—reacting to white men's notions of what was really "good" for them. Black power to blacks meant "they" would begin to determine their own priorities.

Looking at American history from a black's perspective helps one to better understand why so-called "extremist statements" are fully endorsed by large segments of the black population, both young and old. Thoughtful blacks are now aware that the black supremacy and nationalist movements are integral parts of our struggle to gain freedom in America. These "extreme" forms of protest have given black men the incentive to critically examine themselves and to strive for self-awareness and respect. It must not be forgotten that the extremist's message has much value regardless of its source. Far too often, Americans fail to realize that the message of extremists always contain some elements of truth. This is why people respond. For many it is only a grain of truth that counts. Nor can we afford to forget that the extremist is a man, and thus capable of reformation. If he successfully undergoes a process of maturation he somehow makes it possible for other men to follow his lead and thereby discover themselves. The world wide respect among black men for Malcolm X is attributable in large measure to the positive effect he had on our lives. He was in Ossie Davis' words, "our manhood."

Thus, we have seen that the history of the black man in America has mainly been one of reaction. Blacks have reacted to norms and standards set by white Americans without participating in the decision-making process. Even now we are reacting. However, we are now defining the terms of our

reaction. We have looked anew at our experiences in America, and are no longer bound by the "myths of the Negro past." We realize that our times have been greatly influenced by the emergence of people of color throughout the world, and nowhere has this phenomenon been more apparent than in the U.S. The history of protest among blacks culminating in the call for Black Power ends a 400 year old quest for self-determination. The slave at last has begun to regain his manhood. As a result, white Americans discovered "the other America" within their midst—the disinherited and disenfranchised masses—white and black. Thus, by helping the poor whites, Indians, Spanish-speaking and Oriental minorities to recognize their plight, blacks made the "new politics" both possible and inevitable. By exposing the racist basis of our society, all of the deficiencies within our social, economic, and political institutions were unveiled. Hence, to the "developing peoples" of America—youth, blacks, poor whites, Indians, Orientals, and the Spanish-speaking, real participation and reform became a possibility. Social change was recognized as a necessity by the middle-class majority, who realized that the misery of the poor threatened the stability of the social system. The poor through their participation, as limited as it was, suddenly understood that a "new majority" was in the process of formation in America. Through their involvement the poor were now able to realize the essence of Cleaver's observation that, "... the world of today was fashioned yesterday . . . and that what is being decided right now, is the world of tomorrow."

It would be wise to consider what a "new majority" could mean in urbanized America. The "new politics" has already produced small and often imperceptible changes in our basic urban institutions. Perhaps one of the most obvious is in the effect of the poverty program on the political party system, especially at the local level. Patronage in many cities shifted from the political club house to the local poverty agency. This accounts, in part, for the passage of the Green Amendment to the antipoverty bill. The city hall sleuths recognized that a vital source of power was being eroded by the entry of the urban poor into the political process. This spurred them to move to gain political control of the local poverty programs.

The "new politics" is effecting all levels of government—federal, state and local. Perhaps the more important changes are taking place at the local level. The effect of demands by the poor on the system is evidenced by the rapid reforms taking place in modifying local welfare laws. The demands of newly organized welfare recipients exposed the rather widespread practice of deliberate misinterpretation of welfare legislation. There is considerable evidence that many welfare case decisions were being made by administrative fiat, rather than the intention and rule of law. The efforts of welfare



## *White men must not assume we share their objectives*

recipients have led to reforms in welfare laws. Experimentation with a "declaration of eligibility," in place of the long drawn out investigative process, has developed. Notions about training the poor on welfare for meaningful jobs and careers grew, in part, out of the involvement of the poor themselves in anti-poverty programs.

Perhaps the most vital area where a confrontation has taken place is in education. In the realm of higher education, student leaders are calling for more socially and politically relevant learning experiences. They have challenged their elders partially out of a sense of shame and guilt in the face of the black revolution and the Vietnam conflict. Students are now aware that their parents, as Camus has observed, have lived their whole lives under a double code: their most serious acts were often the ones in which they were the least involved. Concerned students do not wish to duplicate their parents' dubious feat.

Black students have demanded relevance also, but their definition of the term differs from their white counterparts. They need something more than prescriptions for success. They need to become models so that hope can be infused into the hearts of the black masses. They need an environment in which they can continue their process of self-identification unhindered by the illegitimate demands this society places on their manhood. To accomplish this, they are justifiably asking institutions of higher education to provide them with special courses in Afro-American and African history. It is well for us to reflect, in the face of such demands, that distorted history of black men was taught within our universities and that is why appeals for compensatory education should be directed to them now.

In the final analysis, the answers to all the questions we posed at the beginning of this paper can best be answered through the educational system of America. If we taught the real origin of racism we wouldn't be alarmed by black extremists, but would understand they represent a reaction to a system they had no hand in fashioning. If we educated white men to realize that there are many cultures and perspectives of history, they would better understand black men's attempts to gain their freedom. Our educational systems have failed us because they have taught us that we must consider ourselves inferior so that white men can consider themselves our superiors. If this has been one of the aims of education, and we believe it has been, we have knowingly failed our course. The challenge before American education is to make men who have called themselves free for over 199 years truly free.

The "era of new politics," a period marked by bitter turmoil and renewed hope has left many white liberals perplexed. They are often surprised to learn that blacks are not alone in their demands to "change the system." They are offended when they realize that many youth, poor whites, Orientals, Indians, and Spanish-speaking Americans share the attitudes of increasing numbers of black Americans—the system has to be changed. We do not simply "want in" as

Joseph Lyford suggests, but we want a say in the terms of our entry and a recognition of our need to be consciously different.

For black men at least, the immediate future will be a time in which we will be "getting ourselves together." That is, coping with what it means to be black and then making that realization the beginning of our exploration of a new world. White men who are seriously committed will have to develop a new self-awareness also—one that is free of guilt and feelings of superiority. Black men will have to continue their search for identity honestly and without malice—it is the only way we can become psychologically free.

What we have described above does not preclude mutual respect and collaboration between black and white men. Rather, it requires a readjustment of roles in this society between black and white men. We black men must be free to choose our own course of action. White men must no longer *assume* we share their objectives. What we are suggesting for ourselves and all other Americans is no more than has been promised as our birthright—cultural and political pluralism. This end is not only possible but necessary for the preservation and cultivation of the American experience.

All who hesitate in facing the tasks ahead need be reminded that these are indeed revolutionary times. The "new majority" recognizes and appreciates this fact. We know that the future belongs to the committed and only creative change makes the future possible and endurable. ■



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# IS WHITE RACISM THE PROBLEM

BY MURRAY FRIEDMAN, PH.D.,  
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ONE OF THE LESS fortunate results of the black revolution has been the development of a by now familiar ritual in which the white liberal is accused of racism and responds by proclaiming himself and the entire society guilty as charged; the Kerner report was only the official apotheosis of this type of white response to the black challenge of the 60's. No doubt the report has performed a service in the short run by focusing the attention of great numbers of Americans on the degree to which simple racism persists and operates throughout the country, but in the long run its picture of an America pervaded with an undifferentiated disease called "white racism" is unlikely to prove helpful. And even in the short run, the spread of the attitudes embodied in the report may have had a share in helping to provoke the current backlash.

It is, perhaps, understandable that blacks should take phrases like "white racism" and "white America" as adequate reflections of reality. Nevertheless, these phrases drastically obscure the true complexities of our social situation. For the truth is that there is no such entity as "white America." America is and always has been a nation of diverse ethnic, religious, and racial groups with widely varying characteristics and qualities; and conflict among these groups has been (one might say) "as American as cherry pie." According to the 1960 census, no fewer than 34 million Americans are either immigrants or the children of immigrants from Italy, Poland, Ireland, and a host of other countries. Racially, the population includes not only caucasians and 22 million blacks, but 5 million Mexican-Americans, and smaller numbers of Indians, Chinese, Japanese, and Puerto Ricans. Membership in U.S. religious bodies, finally, breaks down into 69 million Protestants (who themselves break down into 222 denominations and sects), 46 million Roman Catholics, and 5.6 million Jews.

Neither earlier restrictive immigration laws nor the forces working toward the homogenization of American life have rendered these groups obsolete. While it is true that we have carved out for ourselves a collective identity as Americans with certain common goals, values, and styles, we are still influenced in highly significant ways by our ethnic backgrounds. A number of social scientists, including Gerhard Lenski and Samuel Lubell, have even gone so far as to suggest that these factors are often more important than class. And indeed, membership in our various racial, religious, and

ethnic groups largely accounts for where we live, the kinds of jobs we aspire to and hold, who our friends are, whom we marry, how we raise our children, how we vote, think, feel, and act. In a paper prepared for the National Consultation on Ethnic America last June, the sociologist Andrew Greeley reported that Germans, regardless of religion, are more likely to choose careers in science and engineering than any other group. Jews overchoose medicine and law. The Irish overchoose law, political science, history, and the diplomatic service. Polish and other Slavic groups are less likely to approve of bond issues. Poles are the most loyal to the Democratic party, while Germans and Italians are the least.

Such ethnic differences are by no means mere survivals of the past, destined to disappear as immigrant memories fade. We seem, in fact, to be moving into a phase of American life in which ethnic self-confidence and self-assertion—stemming from a new recognition of group identity patterns both by the groups themselves and by the general community—are becoming more intense. The "black power" movement is only one manifestation of this. Many alienated Jews suddenly discovered their Jewishness during the Israeli War of Independence and especially the Six-Day War. Italians have recently formed organizations to counteract "Italian jokes" and the gangster image on television and other media, while Mexican-Americans and Indians have been organizing themselves to achieve broadened civil rights and opportunities. At the same time large bureaucracies like the police and the schools are witnessing a growth in racial, religious, and ethnic organization for social purposes and to protect group interests. To some degree, each of us is locked into the particular culture and social system of the group from which we come.

The myth, to be sure, is that we are a nation of individuals rather than of groups. "There are no minorities in the United States," Woodrow Wilson, a Presbyterian, declared in a World War I plea for unity. "There are no national minorities, racial minorities, or religious minorities. The whole concept and basis of the United States precludes them." Thirty years later, the columnist, Dorothy Thompson, warned American Jews in the pages of COMMENTARY that their support of Israel was an act of disloyalty to the United States. "You cannot become true Americans if you think of yourselves in



## *There is no such entity as 'white America'*

groups. America does not consist of groups. A man who thinks of himself as belonging to a particular national group in America has not become American, and the man who goes among you to trade upon your nationality is not worthy to live under the Stars and Stripes." And more recently the *New York Times* criticized Martin Luther King, Jr., and James Farmer in similar terms after the two Negro leaders had laid claim to a share of the national wealth and economic power for Negroes as a group. Terming this plea "hopelessly utopian," the *Times* declared: "The United States has never honored [such a claim] for any other group. Impoverished Negroes, like all other poor Americans, past and present, will have to achieve success on an individual basis and by individual effort."

The ideology of individualism out of which such statements come may be attractive, but it bears little relation to the American reality. Formally, of course, and to a certain extent in practice, our society lives by the individualistic principle. Universities strive for more diverse student bodies and business organizations are increasingly accepting the principle that, like government civil service, they should be open to all persons qualified for employment. But as Nathan Glazer has suggested:

These uniform processes of selection for advancement and the pattern of freedom to start a business and make money operate not on a homogeneous mass of individuals, but on individuals as molded by a range of communities of different degrees of organization and self-consciousness with different histories and cultures.

If, however, the idea that we are a nation of individuals is largely a fiction, it has nonetheless served a useful purpose. Fashioned, in part, by older-stock groups as a means of maintaining their power and primacy, it also helped to contain the explosive possibilities of an ethnically heterogeneous society and to muffle racial divisiveness. Yet one symptom of the "demystification" of this idea has been the recognition in recent years that the older stock groups are themselves to be understood in ethnic terms. The very introduction of the term WASP into the language, as Norman Podhoretz has pointed out, signified a new realization that "white Americans of Anglo-Saxon Protestant background are an ethnic group like any other, that their characteristic qualities are by no means self-evidently superior to those of the other groups, and that neither their earlier arrival nor their majority status entitles them to exclusive possession of the national identity." As the earliest arrivals, the WASP's were able to take possession of the choicest land, to organize and control the major businesses and industries, to run the various political institutions, and to set the tone of the national culture. These positions of dominance were in time challenged by other groups, in some cases (the Irish in city politics, the Jews in cultural life) very successfully, in others with only partial success (thus Fletcher

Knebel reports that, contrary to the general impression, "the rulers of economic America—the producers, the financiers, the manufacturers, the bankers and insurers—are still overwhelmingly WASP").

But whatever the particular outcome, the pattern of ethnic "outs" pressuring the ethnic "ins" for equal rights, opportunities, and status has been followed since colonial times and has been accompanied by noisy and often violent reaction by the existing ethnic establishment. There was the growth of the Know-Nothing movement when the mid-19th century influx of Irish Catholics and other foreigners posed a challenge to Protestant control; there was the creation and resurgence of the Ku Klux Klan at every stage of the black man's movement toward equal rights; there was the organization of Parents and Taxpayers groups in the North and White Citizens Councils in the South to oppose school desegregation and Negro school gains. Bigotry and racism certainly played a part in these phenomena. Yet they are best understood not as symptoms of social illness but as expressions of the recurring battles that inevitably characterize a heterogeneous society as older and more established groups seek to ward off the demands of newer claimants to a share of position and power.

Even the recent explosions in the black ghettos have a precedent: "In an earlier period," Dennis Clark tells us, "the Irish were the riot makers of America par excellence." They, "wrote the script" for American urban violence and "black terrorists have added nothing new." So, too, with some of the educational demands of today's black militant. As late as 1906, the *New York Gaelic American* wanted Irish history taught in the New York City schools!

Racial and ethnic conflict takes its toll, but it has frequently led to beneficial results. When pressures mounted by the "outs" have caused widespread dislocation, the "ins" have often purchased community peace by making political, economic, legal, and cultural concessions. As the Irish, for example, became more fully absorbed into American life through better jobs, more security and recognition—in short, as the existing ethnic establishment made room for them—Irish violence decreased, and the Irish have, in fact, become some of the strongest proponents of the current racial status quo. The hope of achieving a similar result undoubtedly accounts in some measure for concessions which have been made to Negroes in many racially restive cities today. Thus, when white voters in Cleveland helped elect a Negro mayor (Carl Stokes), they were not only recognizing his abilities—which are said to be considerable—but also acting in the belief that he could "cool it" more effectively than a white mayor. Nor is it a coincidence that the Los Angeles city and county school boards are now headed by Negroes.

In the past, a major barrier to the advancement of black people has been their inability to organize themselves as a





## *The underlying problem is a power struggle*

group for a struggle with the various "ins." Their relative powerlessness has been as crippling as the forces of bigotry arrayed against them. As one Philadelphia militant said, "Impotence corrupts and absolute impotence corrupts absolutely." But some black power leaders have recently emerged with a better understanding than many of their integrationist colleagues of the fact that successful groups in American life must reserve a major portion of their energies for the task of racial or religious separation and communal consolidation. Divorced from posturing and provocative language, the emphasis by certain (though not all) black militants on separatism may be seen as a temporary tactic to build political and economic power in order to overcome the results of discrimination and disadvantage. "Ultimately, the gains of our struggle will be meaningful," Stokely Carmichael and Charles V. Hamilton wrote in *Black Power*, "only when consolidated by viable coalitions between blacks and whites who accept each other as co-equal partners and who identify their goals as politically and economically similar."

This is not to suggest that black power (or Jewish power or Catholic power) is the only factor in achieving group progress, or that "the American creed," of equal rights, as Gunnar Myrdal has called it, is a mere bundle of words. Indeed, the democratic tradition can act as a powerful force in advancing minority claims even when the majority does not accept its implications. Public opinion polls have reported consistently that open-housing laws are unpopular with a majority of Americans, and yet 23 states and 205 cities have enacted such legislation and the Civil Rights Act of 1968 makes it a federal responsibility. Nevertheless, the democratic ideal obviously has never guaranteed full entry into the society to ethnic out-groups. In a pluralistic society, freedom is not handed out; for better or worse, it has to be fought for and won. The "outs" can attain it only by agitation and pressure, utilizing the American creed as one of their weapons.

It is important in all this to recognize that no special virtue or culpability accrues to the position of any group in this pluralistic system. At the moment the American creed sides with Negroes, Puerto Ricans, American Indians, and other minorities who have been discriminated against for so long. But we should not be surprised when Italians, Poles, Irish, or Jews respond to Negro pressures by rushing to protect vital interests which have frequently been purchased through harsh struggles of their own with the ethnic system. Here is how a skilled craftsman replies to the charge of maintaining racial discrimination in his union in a letter to the *New York Times*:

Some men leave their sons money, some large investments, some business connections, and some a profession. I have only one worthwhile thing to give: my

trade. I hope to follow a centuries-old tradition and sponsor my sons for an apprenticeship. For this simple father's wish it is said that I discriminate against Negroes. Don't all of us discriminate? Which of us when it comes to a choice will not choose a son over all others? I believe that an apprenticeship in my union is no more a public trust, to be shared by all, than a millionaire's money is a public trust.

Surely to dismiss this letter as an expression of white racism is drastically to oversimplify the problem of discrimination. But if the impulse to protect vested interests accounts for the erecting of discriminatory barriers, no less often than simple bigotry or racism, it is also true that Americans are sometimes capable of transcending that impulse—just as they are sometimes capable of setting aside their prejudices—for the sake of greater social justice. E. Digby Baltzell has pointed out in *The Protestant Establishment* that the drive to gain equal rights and opportunities for disadvantaged minorities has frequently been led by members of older-stock groups. On the other hand, members of minority groups are not necessarily ennobled by the experience of persecution and exploitation. As Rabbi Richard Rubenstein has observed, "the extra measure of hatred the victim accumulates may make him an especially vicious victor."

Nor does the position of a given ethnic group remain static; a group can be "in" and "out" at the same time. While Jews, for example, continue to face discrimination in the "executive suite" of major industry and finance, in private clubs and elsewhere, they are in certain respects becoming an economic and cultural in-group. To the degree that they are moving from "out" to "in" (from "good guys" to "bad guys"?), they are joining the existing ethnic establishment and taking on its conservative coloration. Rabbi Rubenstein has frankly defended this change in an article, "Jews, Negroes, and the New Politics," in the *Reconstructionist*:

After a century of liberalism there is a very strong likelihood that the Jewish community will turn somewhat conservative in the sense that its strategy for social change involves establishment politics rather than revolutionary violence. Jews have much to conserve in America. It is no sin to conserve what one has worked with infinite difficulty to build.

So far so good—though, regrettably, Rubenstein uses this and other arguments to urge Jews to opt out of the Negro struggle. The point, however, is that not all the groups resisting black demands today are "in" groups. Just as in a fraternity initiation the hardest knocks come from the sophomores, the most recently accepted and hence least secure group, so in ethnic struggle the greatest opposition will sometimes come from groups whose interests would seem to make them natural allies.

At the moment some of the hottest group collisions are taking place in the big-city schools. The "outs"—in this case the blacks—see the older order as maintaining and fostering basic inequities. Hence, we are now witnessing the demand for decentralization or "community control" of big-city school systems. The "ins"—in the case of New York, the Jews; in the case of Boston, the Irish—naturally see these demands as a threat. The blacks claim that the existing system of merit and experience tends to favor educators from older religio-ethnic groups; the latter fear that new and lowered criteria of advancement and promotion will destroy many of their hard-won gains. The result is increasing conflict amid charges of racism from both sides.

The underlying problem, however, is a power struggle involving the decision-making areas controlled by an older educational and ethnic establishment. At the heart of the issue is a group bargaining situation whose handling calls for enormous sensitivity and the development of procedures that will protect the interests of the conflicting groups. A similar confrontation in the 19th century which was badly handled was a major factor in the withdrawal of Catholics from the Protestant-dominated public schools and the creation of their own school system.

In the meantime, struggles among other groups persist, often also involving the schools. Frequently, these result from differences in group values and styles as well as interests. An example is the school board fight in Wayne Township, New Jersey, which attracted national attention in February 1967. The Jewish, and total, population of Wayne, a suburb of Paterson and Newark, had grown sharply since 1958, when it was a homogeneous Christian community with only 15 Jewish families. With a changing community came new pressures—burgeoning school enrollment and school costs, and anxiety over court rulings banning prayer and the reading of the Bible in public schools. There was one Jew on Wayne's nine-member school board in 1967 when two others decided to run. The vice president of the board, Newton Miller, attacked both Jewish candidates, noting, "Most Jewish people are liberals especially when it comes to spending for education." If they were elected, he warned, only two more Jewish members would be required for a Jewish majority. "Two more votes and we lose what is left of Christ in our Christmas celebrations in the schools. Think of it," Miller added.

Subsequently, the Jewish candidates were defeated amid widespread condemnation of the citizens of Wayne. The incident was cited by sociologists Rodney Stark and Stephen Steinberg as raising the "specter of political anti-Semitism in America." In their study, they concluded, "It couldn't happen here, but it did."

Miller's statements may indeed have appealed to existing anti-Semitic sentiment in Wayne. But this was not the whole

story. After all, the Jewish member already on the board had been elected by the same constituency that now responded to Miller's warnings. And it must be admitted, furthermore, that by and large Jews *are* "liberals," willing to spend heavily on the education of their children just as they are desirous of eliminating religious practices from the public schools—attitudes shared, of course, by many non-Jews. Miller appealed to group interests above all: to an interest in preserving traditional religious practices in the schools and in holding down education expenditures. There was in this case genuine concern by an older religio-ethnic establishment that its way of life and values were in danger of being swept away. The votes against the Jewish members were of course illiberal votes, but that was just the point. In Wayne, charges of anti-Semitism obscured the real problem: how to reconcile differences in group values in a changing, multigroup society.

All this is not of course meant to deny the existence of racism as a force in American life, nor to underestimate the cruel and pervasive conflicts which it engenders. But it must be recognized that the crucial element in much of intergroup conflict is not how prejudiced the contending parties are, but what kinds of accommodations they are capable of making. For many years, a federal aid to education bill has been tied up in Washington, in part because of a Roman Catholic veto. The Catholic hierarchy, whose schools have been undergoing financial crisis, and a number of Orthodox Jewish groups who also want government assistance for their schools are ranged on one side of the issue. On the other side are most Protestant and Jewish groups, along with civil-liberties and educational organizations, who are suspicious of the motives of the Catholic Church and fear that financial assistance by government to parochial schools will lead to an abandonment of the separation of church and state principle embodied in the federal and state constitutions, now the resultant destruction of the public schools. Debate now ranges in many states over providing free busing of pupils to parochial schools, supplying textbooks, auxiliary services, and equipment to non-public school students, and financing construction of buildings at church-related colleges and universities. The result has been an intensification of religious tensions.

In this controversy, however, the problem is not, as many seem to believe, mainly one of constitutional law. In spite of the First Amendment, American public education throughout our history has reflected the values and goals of a Protestant society—until, that is, Catholics and other groups began to press for, and finally obtained, a more neutral posture. The problem here is rather one of adjusting to the reality of the Catholic parochial school system—to the public service it performs and to the political power it represents.

—continued



## *Power has to be shared—in schools, jobs*

When the Constitution was adopted, Catholics numbered less than 1 per cent of the total population. Today they are the largest single religious group and they support a parochial school system which, in spite of criticism inside and outside the Church, continues to educate large numbers of Americans.

It seems likely that this controversy will be resolved through a redefinition of the American public education system. Thus, secular and other aspects of parochial education that benefit the general community—subjects such as foreign languages, mathematics, physics, chemistry, and gym—will in all probability receive some form of public assistance. Indeed, this is already happening in the form of shared time or dual enrollment (parochial school children spend part of the day in public schools), aid to disadvantaged children under the Elementary and Secondary Education Act of 1965, and various other measures.

It is a tribute to our social system, proof of its workability, that the inexorable pressures of pluralistic confrontation do result in shifts in power and place. WASP control of political life in the nation's cities was displaced first by the Irish and later by other ethnic groups. The newest group moving up the political ladder is the Negro, with mayors now in Gary and Cleveland. The Negro press predicts that by 1977 there may be 21 black mayors.

There are, of course, many real differences between the Negro and other groups in this country, including the Negro's higher visibility and the traumatic impact of slavery. He is, nevertheless, involved in much the same historical process experienced by all groups, with varying success, in attempting to "make it" in American life. The idea that he faces a monolithic white world uniformly intent for racist reasons on denying him his full rights as a man is not only naive but damaging to the development of strategies which can lead to a necessary accommodation. It does no good—it does harm—to keep pointing the finger of guilt either at Americans in general or at special groups, when what is needed are methods for dealing with the real needs and fears of all groups.

As David Danzig has written: "Few people who live in socially separated ethnic communities, as most Americans do, can be persuaded that because their communities are also racially separated they are morally sick. Having come to accept their own social situation as the natural result of their ethnic affinities, mere exhortation is not likely to convince them—or, for that matter, the public at large—that they are thereby imposing upon others a condition of apartheid." Nor is exhortation likely to convince the 20 million families who earn between \$5,000 and \$10,000 a year that they are wrong in feeling that their own problems are being neglected in favor of the Negro. It is clear that intergroup negotiation, or bargaining, with due regard to protecting the interests of the

various groups involved, is one of the major ingredients in working out racial and religious adjustments. In other words, power has to be shared—in the schools, on the job, in politics, and in every aspect of American life.

The time has come to dispense with what Peter Rose has called the "liberal rhetoric . . . of race relations." There can be no effective intergroup negotiation or bargaining unless due regard is paid to the interests of all groups. Nor will effective bargaining take place until we learn to go beyond simplistic slogans and equally simplistic appeals to the American creed.



*Dr. Friedman, who also teaches at the University of Pennsylvania, is regional director for the American Jewish Committee, the oldest intergroup relations organization in the U.S. His article is reprinted from COMMENTARY, by permission, copyright 1969 by the American Jewish Committee*



**A BLACK STUDENT ASKS:**

**Whatever Happened to the Negro?**

BY OWEN H. MONTAGUE, JR., '69





## *Malcolm X had great influence on black thinkers*

A VERY IMPORTANT psycho-cultural movement is spreading throughout Afro-America. The phenomenon of black awareness, as a significant by-product of the Black Power movement, developed as a result of the chronic frustration occasioned by the so-called civil rights movement.

Having their hopes realized only in empty rhetoric, black people, after 10 long years of sit-ins, wade-ins, marches and other forms of humble protest, realized that these methods were, to a large extent, fruitless. The mistake made by Dr. Martin Luther King, Jr., and other non-violent tacticians, was their assumption of an American "conscience." This concept, along with the "American Dream," was proven, at long last, to be totally mythical in nature.

Malcolm X, Stokely Carmichael, H. Rap Brown, with other black activists and thinkers, concluded that the entire civil rights movement, with its primary goal of equality and freedom through integration, was in fact a well-calculated hoax; that the only "progress" made was to a large degree superficial and only beneficial to a mere 10 percent of America's blacks.

The frustrated hopes painfully realized by black people, sparked the exposition of the tricknology of whites, both North and South, had deviously perpetrated. It was this initial discovery that opened a whole Pandora's Box of insight into American racist society.

Following the lead of insightful black philosophers and social scientists, black students abandoned much of the humiliating activities they had been involved in under the banner of civil rights. They became aware more and more of the system of myths carefully laid by whites to lead the trusting black masses in circular progress.

Since students, poets, historians and philosophers of social change deal primarily in the world of ideas, concepts and theories, it was quite appropriate that they be in the vanguard of this relatively new concept of Black Power. This movement was much more sensitive to the needs and feelings of grass roots blacks than the previous older movement. Thus, the dichotomy between the intelligensia (students, authors, professionals, etc.) and the grass roots, did not materialize to the extent that it did in the civil rights era.

The Nation of Islam had for a long time developed insight into the racist character germane to the whole of American society. Emphasis in the civil rights movement was directed principally towards the overt mode of racism and white supremacy found in the South. Black Power thinking, influenced by the notions of the Muslims, accurately distinguished the whole of American society as racist.

For a number of years, grass roots blacks had been attracted to the philosophy and social insight the Muslims disseminated. (If it weren't for the rather puritanical religious practices in which the Muslims indulge, many more blacks would be Muslims today.) The Muslims, having accurately analyzed the civil rights movement in the context of American

tricknology, stimulated many black thinkers to take a second look at the Muslim analysis of the situation of black people in the U.S.

Malcolm X had a great influence upon the new black thinkers and tacticians of social change. It was he who brought the Muslim word to its most eloquent and intelligent expression. Malcolm's incisive critical analysis stimulated many black thinkers into re-evaluating the whole question of Western society and its relationship to black people. Thus, a whole wave of thought was directed toward the analysis not only of America, but the whole Western world.

The resultant findings indicated clearly that America's brand of Western society had degenerated into a condition of socio-psychopathology; racism being only a symptom of a broader malady. American society, they found, had transformed itself into a materialist-oriented social system where the accumulation of wealth had taken precedence over a more human centered orientation.

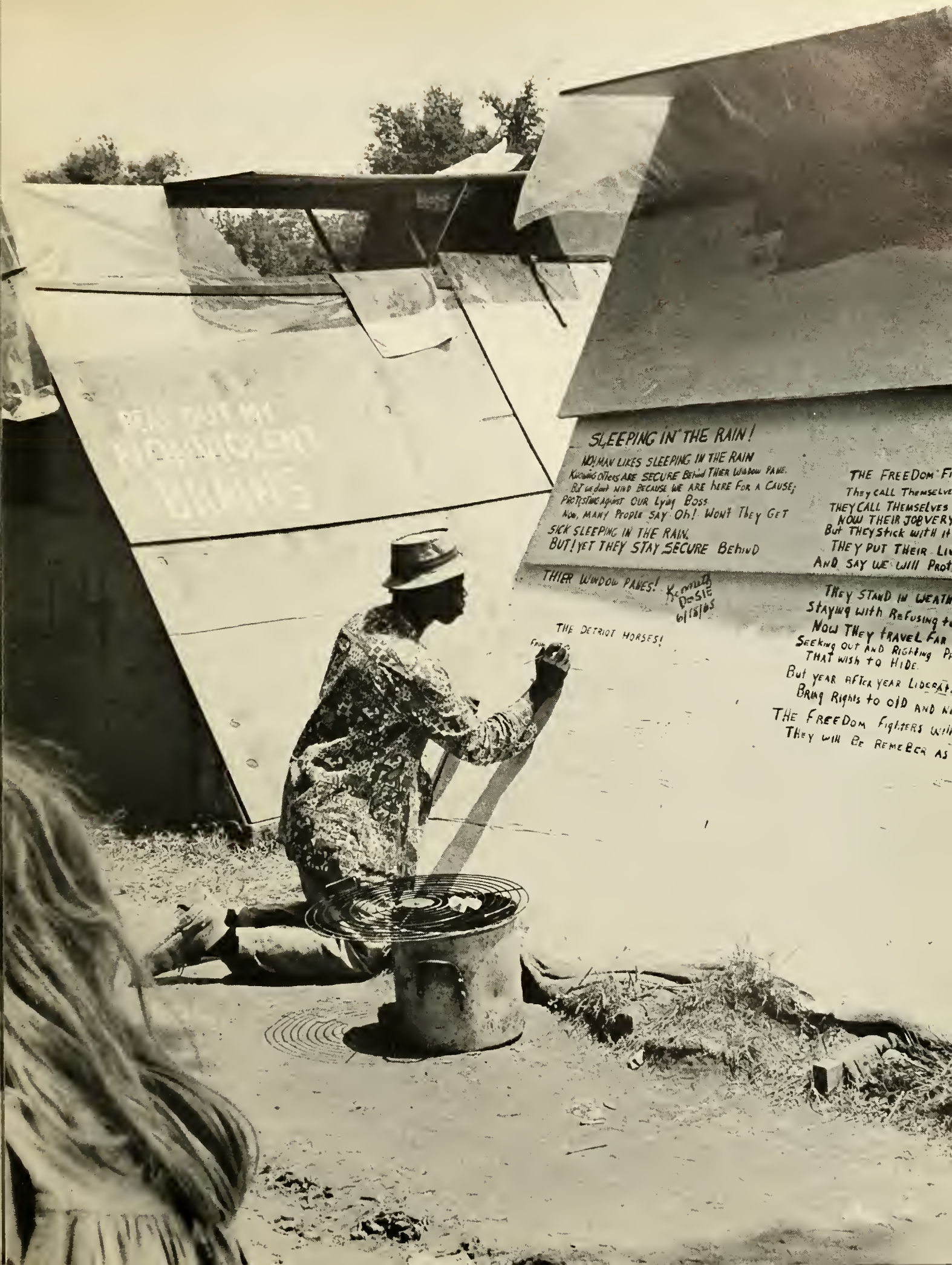
Brother Malcolm's approach for most of his Muslim career was one of destructive analysis. He tore down the social, political and economic facades which white society had erected; he displayed its hidden corruption and unhumanity. His outspoken social diatribes, since they were so deep, repulsed or at least unsettled not only whites but a good many civil rights thinking blacks.

If the government of the U.S. and/or the American people had responded constructively and justly to the non-violent methods of Dr. King, *et al*, if indeed an American "conscience" would have revealed itself beyond rhetoric, then most black people would have rejected what Malcolm had to say. But, since American society clearly revealed itself as being identical to what Brother Malcolm and the Muslims were saying, the only recourse for black people was general acceptance of Muslim social analysis.

Malcolm X was not the only black analyst involved in the re-evaluation of the black situation in the U.S. A number of other black thinkers, such as Walter Palmer, John Churchville and Mattie Humphries, were developing new systems of black thought from their intensive study of history, education and political science. Other brilliant black thinkers throughout the country took a good hard look at the civil rights movement and saw that the dual concepts of black power and awareness could furnish the potential channels for black people to follow in ridding themselves of the pathology they had acquired in this country since the beginning of slavery.

A number of elements make up the phenomenon of black awareness. The first may be described as insight into the racist character of American society and its elaborate system of myths. This entails an extensive evaluation, through critical research, of the social, political, educational, and economic institutions of the U.S. Black specialists in these fields began





THE DETROIT HORSES!

### SLEEPING IN THE RAIN!

NO MAN LIKES SLEEPING IN THE RAIN  
KNOWING OTHERS ARE SECURE BEHIND THEIR WINDOW PANES.  
BUT WE DON'T MIND BECAUSE WE ARE HERE FOR A CAUSE;  
PROTESTING AGAINST OUR LYING BOSS  
NOW, MANY PEOPLE SAY "OH! WON'T THEY GET  
SICK SLEEPING IN THE RAIN."  
BUT! YET THEY STAY SECURE BEHIND

THEIR WINDOW PANES! K. M. D. 6/15/65

THE DETROIT HORSES!

THE FREEDOM FIGHTERS  
THEY CALL THEMSELVES  
THEY CALL THEMSELVES  
NOW THEIR JOB VERY  
BUT THEY STICK WITH IT  
THEY PUT THEIR LIVES  
AND SAY WE WILL PROTECT

THEY STAND IN WEATHER  
STAYING WITH REFUSING TO  
NOW THEY TRAVEL FAR  
SEEKING OUT AND RIGHTING  
THAT WISH TO HIDE.  
BUT YEAR AFTER YEAR LIBERATION  
BRING RIGHTS TO OLD AND NEW  
THE FREEDOM FIGHTERS WITH  
THEY WILL BE REMEMBER AS



## Black students were at a premium

extracting books in large numbers, by, for, and about black people, to aid them in their search for truth and identity. A number of black intellectuals and historians, such as Palmer and Lerone Bennett, Jr., had been carrying on this work even before the conscious effort brought about by Black Power was instituted. The seeds of modern black awareness had long been sown; it took the civil rights experience to bring it to the level of consciousness in black people.

The extensive reading and research was not limited to the higher order black thinkers; it was also being carried on by black people from a variety of occupational situations. It had become essential for all black Americans to read as much as they could in order to develop black awareness in themselves. Many college and high school students became involved in the massive readings and disseminated what they read to others, young and old.

Another important element of the phenomenon is the building of human dignity and black pride. In the civil rights days, black people were busy "proving" their "equality" to white people, which in itself indicated the inferiority many blacks felt. This question quickly became mute in the face of evidence supplied by history: such as the fact that the first man, *homo habilis*, had emerged from Tanzania in East Africa; and the development of sophisticated civilizations in West Africa—before the West had emerged from the caves of Europe. The complete absurdity of white superiority is obvious. The building of racial pride in black people was accomplished initially by repetition of slogans, such as "Black is Beautiful" and "I'm Black and I'm Proud." But on a deeper level, black pride stemmed from the discovery of precolonial African greatness, the high levels of civilization extant there, and the great intelligence and creativity of Africa's people. Afro-Americans had finally discovered a proud heritage and culture that was truly their own; a heritage carefully concealed for 400 years by white historians.

Africa was not the only source of pride for black people: the great scientific, social and cultural contributions of black men and women in America during and after slavery was another important source. The American myth system, which whites had affected in order to make blacks feel inferior, had to be exploded once again.

The exposition of both white tricknology and black pride of heritage was not limited to either grass roots blacks or so-called middle-class blacks. Both found a common pride and culture in which both could equally identify. Because of this, the dichotomy instigated by whites between them was now in the process of being disintegrated. The communications and unity developing was unheard of in previous movements. For the first time, Afro-Americans were getting themselves together.

Along with discovering their history as a people, black Americans found also the African culture and its Afro-American form. Afro-Americans had been trained to harbor a kind of contempt for their African brothers, but through the recognition of the African past and present, black people

re-established a brotherly relationship with black Africans and their culture. Thus, Afro-Americans donned African garb, learned African tongues, obtained African paintings, sculpture and jewelry, and wore their hair in the proud and beautiful natural style.

As far as Afro-American culture is concerned, black people became openly proud of the "soul" that is uniquely their own. Black mannerisms, language and abilities were also sources of pride. Achievements in the fields of music, sports, and entertainment were no longer humbly expressed. Our great poets, painters, and playwrights were re-discovered and given their proper honor and patronage.

The elements previously considered only partially make up the conceptualization of blackness. Blackness is that end point on a continuum beginning with white-Western (Negro) orientation. The movement of a black man or woman from the white end of the continuum to the black can be described as the phenomenon of black awareness.

Black people who are very much immersed in the lower end are described as Negroes. A Negro, then, has within his personality and outlook, a galaxy of symptoms which are typically white Western and which revolve around a central symptom—the desire to integrate into the psycho-social milieu of American society.

There are a number of attitudinal requirements necessary for one to become integrated. Having a strong materialistic attitude; that is, the insatiable desire for material goods, is a prime pre-requisite. The concept of money and its acquisition are inextricably mixed with the attitude of materialism; so, in order to have money to buy such necessities as a house in the suburbs, two cars, two color TVs, and piano lessons for the kids, a "good" sense of competition must exist, both through the education and work years. In order to stay two steps ahead of your closest competitor, superficiality and dishonesty are usually employed. Being aggressively competitive is not terribly conducive to being cooperative or trusting. Cooperation with and trust of your fellow man are quite important in the practice of humanism. Therefore, a materialistic, competitive, untrusting man or society can not claim to be either humanistic or Christian. A black person who accepts and manifests the above attitudes and behavior can be described as a Negro (pronounced, knee-grow).

A black person's desire to integrate into American society and Western culture demonstrates a marked preference for white, rather than his own (that is, black) society and culture. A black person who prefers a white middle-class attitude to a black, classless one would tend to identify more closely with the white world, rather than the black one. Having identified with Whitey, he would, like Whitey, be generally ignorant of Afro-American history and culture. He would also be prone to believe in myths not only concerning his people, but about any other people (American Indians, Africans, etc.) or concepts (Black Power, socialism, etc.). Since the mass media manufactures myths for general consumption by the American public, he would undoubtedly digest a great number of them as truth. And lastly, he would

## during daylight hours

probably maintain a very deep trust of white liberals and whites in general (except, maybe, for Southerners).

The Negro has not only immersed himself in the psycho-social pathology of white American society but has, in so doing, alienated himself from his people and his true roots. He is an asset to those who would keep the house of Afro-America divided. And, ironically, he lives under the delusion that he is truly "integrated" into the same society which is continually in the process of oppressing black people.

He can only be snatched from this delusory existence and brought into the reality of blackness through insight into America's system of mythology (white supremacy and racism), and by participating in the process of black self-actualization and human fulfillment which the phenomenon of black awareness encompasses.

An ever-increasing number of Negroes are discovering the wonderful world of blackness, and the error and pathology of their ways. They are experiencing the socio-psychological maturity which the phenomenon of black awareness necessarily provides. They are finally seeing through the hoax and delusion of integration as well as the systems of myths American society maintains through its government, educational system and mass media. They are experiencing the peace of mind a person on the road to blackness encounters. They begin to feel a true sense of solidarity with the rest of Afro-America. Their primary concern shifts from integration to the benefit, welfare and freedom of all black people. They perceive white people in an intelligent new perspective, a black perspective. They participate in the previously mentioned elements of blackness and awareness. They become very concerned with the unification of the black people, and the dissolution of the artificial disuniting ideas of class among black people. They become involved in the saving of other Negroes from the clutches of white, middle class orientation. Since they have made it to the road leading ultimately to blackness, they postulate that "Every Negro is a potential Blackman." They become so involved with black people that they begin to question, "Whatever happened to the Negro?"

An excellent example of the process of black awareness at work can be observed among black students in predominantly white institutions of higher conditioning to Western society; namely, white colleges and universities.

During the civil rights movement, black students were intimately involved with the theory and practice of "integration." A favorite way of practicing integration was by participating in "inter-racial" groups and organizations. In these groups, they (black students) took part in countless "dialogues," "talks" and "discussions" in which they "explained the problem of race relations in this country." They did this "to build meaningful communications between Negroes and whites." Black students were so involved in making white "friends" and discussing "the problem" that they failed to deal with the real problem which existed in their own communities among their own people! When it came time for action, black students quixotically led their white liberal friends right into the black community in order to "help

those poor unfortunate ghetto-dwellers to fix-up, paint-up and clean-up."

If a white school had a black student enrolled (who, incidentally, was quite proud to be "one of the first"), that student was the representative Negro in the college and was often "a credit to his race." He was thus invited to those activities and affairs which displayed the college's liberal philosophy.

Black students (that is, Negro students) were at a high premium during the daylight hours but, for the most part, were excluded from the night-time social gatherings unless, of course, the party-giver wanted to have an "integrated" party (at which he was usually the only black and thus had no one to dance with, so he sat around and talked about "the problem").

When the Negro student (most of us were Negro students at one time or another) asked why he wasn't invited to his "friends" parties, he received a reply along the lines of, "Well, I wouldn't want any of my (racist) friends to offend you, Willie boy." In fact, what they were saying was, "You're my friend to the end of the day and after that, I want you away."

Black students finally recognized and realized the white liberal horse manure in which they were actively involved; so, in the spirit of Black Power and awareness, they began to establish all-black student organizations. These organizations took names expressing various degrees of so-called militancy, from "Afro-American Society" to "Black Revolutionary Students League." Black students created islands of soul, security, sanity and awareness, to maintain their black identity against the onslaught of Western culture and white racist society.

These student organizations are quite beautiful for the simple reason that when black people are together they are at home: they are at ease; they can do their own black thing, and can communicate in other than the King's English.

In black organizations, students learn to develop into complete and dignified black human beings. They become intimately involved in the spiritual dimensionality and communality absent in less-fortunate, spiritually-deprived whites. From the white institutions, they receive excellent academic training, but from the black organizations they develop a humanistic, black-oriented frame of reference which is of great value in their active involvement with black people and their dealings with whites.

Like black students, Afro-Americans in all occupational and social situations, from neighborhood groups to professional fraternities, are re-grouping in the spirit of Black Power, awareness and human dignity, so that black people, young and old, poor and not-so-poor, can unite into a black nation built upon humanism and sanity. ■

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*Mr. Montague, a native Philadelphian and graduate of La Salle High School, is a member of the campus Black Student Union and was chosen for "Who's Who at American Colleges" mention.*



# That was the season that <sup>almost</sup> was!

It seems like all his life Tom Gola has made roses grow from ashes.

Gola was everybody's schoolboy All American while at La Salle High School, everybody's college All American for four years at La Salle College, and everybody's All Pro selection during a distinguished professional career.

Then, three years ago, Gola retired from basketball and everybody began wondering what new field he would dominate.

Well, everybody was wrong this time. It was to be **several** fields, the most visible of which are his career as a Pennsylvania State Representative—to which he was re-elected to another two-year term last fall, an energetic insurance agent, and, most recently, basketball coach at his alma mater.

He was not everybody's selection as a legislator (his opponent received several votes), but he was virtually everyone's selection as Coach of the Year.

Gola's first season as coach proved to be

the best in La Salle history (which means since player Gola, of course), methodically accumulating 23 victories while suffering only one setback—to a slowed-down South Carolina team in the Quaker City Tournament.

It was also perhaps the most frustrating season for a college team since 1954, when unbeaten and nationally first-ranked Kentucky was prohibited from post-season tourney participation. The Explorers, ranked in the top six in both polls, were unable to prove their mettle in the NCAA tournament because of the NCAA's two-year probation last fall.

But the best part was not 23 wins, nor the Big Five city title, nor the 15 consecutive wins (another record), nor even the rejuvenated spirit on the campus. It was Gola wielding several super stars into a team that functioned as a well-disciplined unit. This was an accomplishment the likes of which La Salle has not seen since—well, since the Golden Age of Gola. The **first** Golden Age of Gola!

—continued



Left: Ken Durret (33) soars over Villanova's Howard Porter; Right: Larry Cannon clips a token of victory over the Wildcats. Opposite: Coach Gola and an admirer.





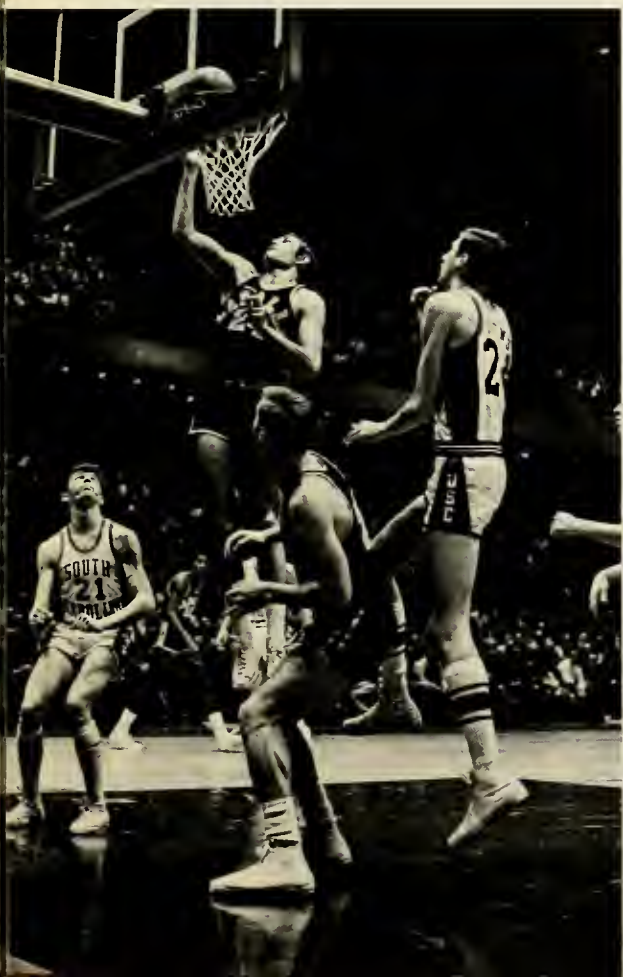


That was the season that <sup>almost</sup> was! —continued  
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Above: Coach Gola and Explorers—Roland Taylor (22) and Fran Dunphy (14)—after an evening's work. Below: Sharpshooting guard Bernard Williams receives some mid-court advice. Opposite: Cannon, Stan Wlodarczyk, and Williams typify the Explorers' scoring power with field goals against Miami, South Carolina and Western Kentucky, respectively.







### Frank Wetzler: 'He Had Integrity'



Olympians Davis (left) and Cantello with Coach Wetzler (1960)

THEY WERE all there. Al Cantello and Ira Davis and Jim Webb and Paul Minehan and Jim Henry and Jumbo Elliott and Jim Tuppeny and dozens of others. The front room in the funeral home on Torresdale ave. was filled with Frank Wetzler's friends.

In a time when a coach's "greatness" is too often measured solely by his won-lost record, when the Madison Avenue approach has become a part of sports, Wetzler did not achieve national fame. But to those who knew him best, he was a great track coach.

The 13 Middle Atlantic Conference titles he won at La Salle were hardly of national scope, but to Wetzler they meant as much as the Olympic Games. There might be only a few spectators in the

stands on a gray, spring day at McCarthy Stadium, but Frank would be there, raking the pit and carrying the hurdles and, when a race was on, leaning over the front-row railing, waving a clenched fist in the air, shouting encouragement to his boys.

His enthusiasm never disappeared, even when his team was sub-par. Last summer, after a terrible season, he sat near the stadium and talked hopefully, eagerly about the future, about the next MAC title his La Salle team would win. And during the fall, he had his boys out on the cross-country course, pushing them, driving them, inspiring them, as before. "He didn't miss a day," Tuppeny said. "He kept telling me, 'We're coming back. We're coming back'." But a tragic automobile acci-

dent ended Frank Wetzler's dream.

So they stood there, in the front room on Torresdale ave., and talked about this vibrant, incredibly industrious man with the slender body and the powerful legs and the quick, nervous motions and the wonderful ability to lead young men. They talked about Frank's fire, his competitive urge, and Jumbo Elliott, his college roommate at Villanova, remembered the day Wetzler got clobbered playing football.

They were juniors then and both a part of Harry Stuhldreher's football team—Wetzler a fullback, Elliott a student trainer. So when Frank was hit, Jumbo rushed to his aid.

"I was picking teeth out of his mouth," Elliott said, "and trying to get him off the field. But you know Frank! He wouldn't

come out, I told him, and Frank said, 'You tell that blankety-blank-blank if he wants me to come out he can tell me himself.' I went back and told Harry, 'He's in no mood to discuss it' . . ."

On and on they went, telling Wetzler stories, and then they drifted away, in twos and fours, and finally Al Cantello left, too. He, perhaps more than any of them, knew the marvelous things this man had accomplished, and, as he said goodbye to Frank Wetzler for the last time, he must have wondered where he would be today without him. "Let's face it," Al said, "I owe everything to him."

Now Cantello is a coach at the Naval Academy. When he first met Wetzler, Al was a factory worker without a college education. Frank enabled him to get that education, and, what's more, he turned him into a world record holder and an Olympian.

It was a truly remarkable coaching achievement, molding this 5-7, 163-pound youngster into a world-class javelin thrower. As a schoolboy in Norristown, Cantello had done 184 feet. With Wetzler's help, he did 282.

This was no everyday coach-athlete relationship. It was a personal commitment on Wetzler's part, a devotion far beyond the call of duty. Few coaches would have even bothered to give Cantello a chance on the theory he was too small to become great, or even good. But Frank studied the event and devised a style that made the boy one of the greatest.

"He was so industrious it was unbelievable," Al said. "He taught himself to be a photographer just so he could take pictures of me throwing the javelin. And somehow, with the Cold War at its peak, he got javelin films from Finland and Poland and Russia . . ."

Cantello still has the first letter Wetzler sent him before Al enrolled at La Salle. "I was an 18-year-old kid working seven days a week in a factory supporting my family when the coach wrote me," he said. "All I could think about was the futility of the future. Then something like this came along . . ." The letter means so much to Cantello today that he has it framed and hanging on the wall in his son's room.

Frank Wetzler meant so much to Al that he jumped in his car following practice at Navy and drove to Philadelphia for the viewing, stopping only long enough to change his clothes at a service station.

It was a sad trip, yet one full of beautiful memories. Big things, like the day

Cantello made the 1960 Olympic team in the final trials at Stanford University and he and his coach unashamedly cried on each other's shoulder. Little things, like the day just before Christmas during Al's undergraduate days, when the boy was delivering baskets of fruit for a super market and had one left over. It was a long way from Norristown to Northeast Philadelphia, but he found Frank's house and gave the basket to him.

There was nothing terribly glamorous about Wetzler, but there was something warm and genuine and good; something that created far more than the synthetic, superficial bond that exists between so many athletes and their coaches.

"Maybe it sounds corny," Cantello said Monday night, "but he had integrity . . . You know, I was talking to somebody here, another of Frank's athletes, and he told me, 'That man changed my life.' Al's eyes were glistening. 'He changed my life, too.'"

Frank Wetzler changed a lot of lives, and he changed them for the better, which must be the greatest thing any coach can do.

FRANK DOLSON  
PHILADELPHIA INQUIRER

### Conboy Named A.D.

JOHN J. (Jack) Conboy has been named athletic director succeeding James J. Henry, who retired January 1 after serving as athletic director for the past 35 years. Conboy had been appointed assistant athletic director last October.

A 1950 graduate of La Salle, Conboy recently retired from the U.S. Army, after 20 years service, with the rank of Lieutenant Colonel. He is a veteran of World War II, Korea and Vietnam and served on the

ROTC staff at La Salle from 1960 to 1964.

Conboy was a member of the last Philadelphia city championship football team at St. Joseph's Prep in 1939. After three years of World War II service in Europe, Conboy enrolled at Georgetown University where he played football for two years before transferring to La Salle.

Conboy was assistant football coach at St. Joseph's Prep from 1948 to 1950. He also coached Army football and basketball teams in Europe and Hawaii and organized a triathlon team at La Salle which produced three present members of the U.S. Army modern pentathlon team — Don Walheim, Bill Conroy and Gary McNulty.

Henry, who announced his retirement in December, continues on La Salle's faculty as professor of finance. He has been at the college since 1930 and served terms as football and basketball coach.

### Ira Davis Chosen

IRA DAVIS, three time Olympic star and one of the great athletes in La Salle history, has been named head track and cross country coach of the Explorers.

Davis succeeds the man credited with developing him into an international track star, Frank Wetzler, who died January 10 from injuries suffered in an automobile accident last October.

"Naturally, we are all terribly saddened by the loss of Frank (Wetzler)," said Conboy. "We know that Wetzler wanted Ira to succeed him some day and we are fortunate that Ira is available to join us. I've known him for a long time. He's an outstanding example of what La Salle is looking for in a student-athlete. I'm sure that he will be a tremendous influence on the boys."

—continued



Athletic Director Conboy (left) and new Coach Davis



Davis was elated with the opportunity to succeed Wetzler.

"Frank was the one who first got me interested in coaching and who got me my start in coaching," said Ira. "I feel as though Frank would want me to carry on. Everyone knows how highly I respected him, not only as a coach, but as a man. It's a great honor to replace him." Davis, who was Wetzler's assistant at La Salle, was named "acting coach" immediately after Frank's accident.

America's foremost triple-jumper for nearly a decade, Davis competed in the 1956, 1960 and 1964 Olympics in Melbourne, Rome and Tokyo, finishing 10th, fourth and ninth, respectively. He retired from active competition after winning his specialty in the K. of C. Games in New York's Madison Square Garden on Feb. 25, 1965.

Although he held the American record of 53 feet, 11 inches in the triple jump, Davis excelled in many other areas of track before graduating from La Salle in 1958.

In 1956, at the age of 19, he became the youngest triple winner in the history of the Middle Atlantic Conference, taking the 100, 220 and broad jump. He didn't win a first place in the IC4A Championships that year but was the meet's high scorer with 11 points as the Explorers surprised with a third place finish behind Villanova and Manhattan.

As a senior in 1958, Ira won the IC4A 100 yard dash in 9.6, a time that still stands as the La Salle record. Davis also won the 100 as well as the triple jump in

the Penn Relays that year. He was named to *Sport Magazine's* All-Time Track and Field team in 1964.

Davis, 32, was head track and cross country coach at West Philadelphia Catholic High from 1960 to 1962. In 1965, he was named assistant track coach at La Salle and helped guide the Explorers to the Middle Atlantic Conference title while coach Wetzler was recovering from back surgery. Davis left La Salle after the 1966 season to assume the head coaching job at Cheyney State College for a year. He returned as Wetzler's assistant last June.

### Wilson Foundation Selects Four Seniors

FOUR La Salle students were among the 1,106 college and university seniors designated by the Woodrow Wilson Foundation "as among the best college teacher prospects in the nation."

Three other seniors were chosen for honorable mention recognition by the Foundation, which selected the winners from among 11,704 candidates nominated last fall.

The La Salle designates and their respective fields of study are: Bernard G. Krimm, English; Joseph P. Henry, physics; Kenneth J. Tennity, French, and James R. Lehning, political science.

Recipients of honorable mention recognition were: William J. Hetherington, English; David E. Chyba, chemistry, and Robert E. Lavery, history.

Krimm, a 1965 graduate of La Salle High School, plans graduate studies in Anglo-Irish literature. Henry is an alum-

nus of Bishop Guilfoyle High and plans advanced studies in elementary particle physics. Tennity attended Msgr. Bonner High and would like to study linguistics at Yale University. Lehning is a graduate of Bishop O'Connell High and plans graduate studies in history at Northwestern.

A list of the 1969 designates, who represent 349 colleges and universities across the U.S., has been forwarded to graduate school deans with the Foundation's recommendation they be considered for graduate study awards.

This is the second consecutive year that the Wilson Foundation has conducted the Designate program under a grant from the Ford Foundation. Prior to 1968, the Wilson Foundation—with Ford Foundation funds—annually made direct financial awards to some 1,000 U.S. and Canadian students to finance their first year of graduate study.

Last year, some 85% of the 1,124 Designates received first-year fellowships from graduate schools and those remaining were supported by funds from the Wilson Foundation.

### Music Theatre Sets 'Tree' Revival

"A TREE Grows in Brooklyn" a memorable Broadway musical of the 1951 season, will have its first revival performances as the opening presentation of the La Salle Music Theatre's eighth season, according to Dan Rodden, managing director of the unique college-sponsored professional summer company.

The play, an adaptation of Betty Smith's best-selling novel by Miss Smith and George Abbott, with music and lyrics by Arthur Schwartz and Dorothy Fields, will begin a 32-performance run Friday, July 4, by special arrangement with the authors. A feature will be the addition of several new songs by Schwartz & Fields.

Considerable New York interest is being evinced in the production, with an eye to a possible Broadway revival next season, Rodden added. A television special is also under consideration.

The opening presentation will be followed on August 15 by a 25-performance run of the hit musical "Pajama Game," also co-authored by Abbott, with Richard Bissell.

The original production of "A Tree Grows in Brooklyn" which featured Shirley Booth as Aunt Cissy (Joan Blondell, who won an Academy Award nomination for the role in the film, later played Cissy in the national tour of the musical), had such notable songs as the now-standard



Brother Bernian congratulates Wilson scholars Tennity, Lehning, Krimm and Henry

"Make the Man Love Me"; "I'll Buy You a Star"; "Look Who's Dancin'" and Miss Booth's comedy numbers "Love is the Reason" and "He Had Refinement."

Arthur Schwartz, celebrated for his long and highly successful collaboration with lyricist Howard Dietz, is the composer of such celebrated songs as "Something to Remember You By," "New Sun in the Sky," "You and the Night and the Music," "If There is Someone Lovelier Than You," and "I See Your Face Before Me." But perhaps best known is his popular classic, "Dancing in the Dark."

## Music Theatre Success Stories

SEVERAL alumni of the College's summer Music Theatre are achieving prominence in show business, according to Dan Rodden, managing director.

Among the La Salle veterans who have recently won attention are Judy McMurdo, Stephen Reinhardt, Delores Gaskins, Warren Conover, Jo Ann Cunningham, Joy Lober and Maureen Mooney.

Miss McMurdo, who was seen in six La Salle productions during the theatre's first three seasons, appeared in several performances of Broadway's "Cabaret" for flu-ridden star Anita Gillette. She also appears in one of the most lucrative of show-biz efforts, a current Colgate commercial.

Reinhardt, a dancer in eight La Salle shows, journeyed to Europe to appear in a film version of "Song of Norway," starring Florence Henderson. He won critical acclaim as a featured dancer in "The Happy Time."

Miss Gaskins appeared in the N.Y. Shakespeare Festival production of Joe Papp's "Cities in Bezique." She appeared in La Salle productions of "Finian's Rainbow" and "Music in the Air."

Conover, who was a featured dancer in La Salle's stagings of "Camelot" and "Brigadoon," appeared with the highly regarded Harkness Ballet Company in New York.

Mrs. Cunningham has the part of The Leading Lady in the Theatre of the Living Arts production of Pirandello's "Six Characters in Search of An Author." She had starring roles in "Camelot" and "110 in the Shade" at La Salle, where she met her husband, Dennis, an alumnus who directed and appeared in several productions.

Miss Lober became the third Music Theatre alumnae to be chosen Miss Philadelphia, when she won the 1969 title. She was seen most recently in La Salle pro-

ductions of "Music Man" and "Kiss Me Kate." Previous winners were Merry Flershem (1967) and Jean Marie Downey (1968).

Miss Mooney, who appeared in the Music Theatre's "Lady in the Dark" and "Most Happy Fella," signed a two year contract to appear in the TV daytime serial, "Love is a Many Splendored Thing."

## Education Week

A WEEK-LONG dialogue between the students, faculty, administration and alumni was held in February on the campus.

Education Week, as the period of discussions and re-evaluation was dubbed by its student and faculty innovators, aimed to "provide an effective medium for airing questions by students and faculty on the nature of education and the alternatives available to each," according to Frank Palopoli, La Salle senior who was among the student leaders of the project.

An entire day Thursday (Feb. 20) was set aside for student-faculty discussion groups on a departmental level. *No classes met that day*, when guest speaker Dean E. G. Williamson, of the University of Minnesota, discussed "Student Unrest." He conducted the concluding program of the week, a discussion of "The Marks of an Educated Person."

## 'Mattress' Masque Musical

"ONCE Upon a Mattress" will be the spring musical presentation of The Masque, opening April 26 and continuing through May 4 in the College Union Theatre.

The 1959 musical, written by the team of Jay Thomson—Marshall Barer—Dean Fuller and Mary Rodgers, will be offered

each evening at 8:30 P.M. except Sunday, when the curtain will rise at 7 P.M. Masque Director Sidney MacLeod will stage the production.

## Evening Poll Favors 'Liberal Stand'

A POLL of evening students this spring revealed a majority favor "a more liberal stand by the Roman Catholic Church on birth control" and permission for priests to marry.

The survey was conducted by the evening student Marketing Association during registration, according to John F. Anthony, president of the association.

Ballots were completed by 1708 of the evening school's 3,000 students. Of those polled, some 76% (1311) were Catholics and the average age was 26 years old. The paper ballots asked four questions, which with the number of votes cast for each were:

"Do you feel that the Catholic Church should adopt a more liberal position on birth control?" Answering yes were 1432 students (83%), while 192 (11%) replied no, and 84 (6%) no opinion.

"Do you feel that the Catholic Church should keep attendance at Sunday Mass compulsory?" Replies were 995 (72%) no, 564 (20%) yes, and 149 (8%) no opinion.

"Do you feel that Catholic priests should be permitted to marry?" The responses were 982 (51%) yes, 553 (32%) no, and 173 (17%) no opinion.

"Do you feel that La Salle College should compel its Catholic students to roster theology courses?" Replies were 1245 (74%) no, 353 (20%) yes, and 112 (6%) no opinion.

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# CLASS NOTES

'26

Dr. FRANCIS J. BRACELAND has been named to receive a national human relations award by the Connecticut Western Massachusetts region of the National Conference of Christians and Jews. A building at the Institute of Living, Hartford, was named for him last summer.

'42

HENRY A. BERGER has been named to the board of directors of Frankford Trust Company.

'43

Col. GEORGE J. EDELMANN received the Legion of Merit Medal with combat "V" for exceptional performance of duty in Vietnam as supply officer of the First Marine Division.



JAMES T. HARRIS

JAMES T. HARRIS, vice president of the African-American Institute, has been named executive director of the National Catholic Conference for Interracial Justice.

'49

MYLES S. McDONNELL has been appointed area general manager (Eastern) at the Reuben H. Donnelley Corp.

'50

JOSEPH MOFFA, president of the Black Horse Pike Regional School District board of educa-

tion, is seeking reelection for a three year term.

'51

JACK N. BOODY, who had been general manager of Girard Chevrolet in Philadelphia, has acquired the Chevrolet Agency in Allentown, formerly known as Ed Newman Chevrolet. LEONARD GRAZIANI, M.D., has been appointed professor of neurology and professor of pediatrics at the Jefferson Medical College of Philadelphia.

'52

CHARLES F. DONNELLY has been appointed regional director of an agency for Colonial Heritage Life Insurance Company, a member company of Ohio Farmers Insurance Group of Le Roy, O.

'53

PAUL J. MACEY, C.P.A., has been admitted to partnership in the firm of Joseph P. Klatzkin and Company Certified Public Accountants. JOSEPH E. VILLO has been appointed assistant manager of marketing on the east coast for the Columbia-Hallowell Division of Standard Pressed Steel Company, Hatfield.

## HISTORY ALUMNI

Alumni of the history department will hold their second annual meeting on April 18 at the Benjamin Franklin Hotel in Philadelphia. This will be in conjunction with the convention of the organization of American historians, which is meeting at the hotel April 17, 18, and 19. The informal reception will feature a "cash bar" from 8 to 10 p.m. in the Jefferson Room. No admission will be charged and no advance reservations are necessary.

'54



LAWRENCE J. MELLON



TOM GUY SOTTILE

LAWRENCE J. MELLON, M.D., has been appointed medical director of the Boeing Company, Vertol Division. TOM GUY SOTTILE just completed his first year of office on the city council in the city of Niagara Falls, N.Y.

'55

AL CANTELLO, Navy cross country coach, has taken his first dive into the publishing field with what he describes as a "humorous book on the jogging phenomena." FRANCIS X. DONOHUE is chairman of the alumni association's nominations committee. EUGENE McDONNELL assisted Coach Tom Gola in addition to his duties as head coach of the college's baseball team. LEO E. MURPHY has been named regional credit manager for Sears, Roebuck and Co., with headquarters in Boston. JAMES P. PARKS has been named business editor of the *News-Journal* papers in Wilmington, Delaware.



FRANCIS MONTAGUE

'56

FRANCIS MONTAGUE was named an associate in the Health Services Group of A. T. Kearney & Company, Inc., an international management consulting firm. THOMAS NOONE has been named manager of the Uniontown store of Sears, Roebuck and Co.





Dr. Braceland, '26, at building dedication in Hartford

'57

JOHN GALLOWAY discussed the changing aspects of federal juries and the upgraded requirements for U. S. Commissioners at the Delaware County Community College on January 13. DONALD A. MURRAY was named labor relations coordinator, products division, for the Atlantic Richfield Company. FREDERICK LEINHAUSER is chairman of the annual Spring Reception Committee. The reception will be held April 13 this year in the College Union Ballroom.



RAYMOND T. COUGHLAN

RAYMOND T. COUGHLAN has joined Cel-Fibe, the paper-making division of Johnson & Johnson, as market development manager.

'59

The tenth anniversary reunion of the class of 1959 will be celebrated with a dinner dance in the College Union Ballroom on Saturday evening May 3. THOMAS RODGERS and DAVIO SPRATT are co-chairmen; GILBERT GUIM is treasurer. DANIEL P. LEARY is going back to school for intensive training in the middle management development course conducted by the Harvard University graduate school of business administration. FRANCIS P. MURPHY was promoted to general training manager at the Reuben H. Donnelley Corporation. JOHN B. PILEWICZ has been elected assistant treasurer of The Fidelity Bank in Philadelphia.

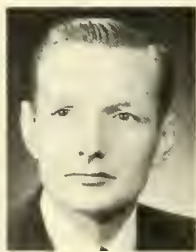
'61

CHARLES V. REHLI will head the city information and complaints agency in Wilmington.

'62

THOMAS A. COTTONE has joined the R.M. Hollingshead Corporation, Camden, N.J., as

advertising manager. EUGENE M. LEPINE completed the medical service officer basic course at Brooke Army Medical Center, Ft. Sam Houston, Tex. *Marriage:* DENNIS J. O'NEILL to Connie Baab.



JOHN F. CONWAY

JOHN F. CONWAY has been elected an assistant corporate trust officer and assistant secretary of the First Pennsylvania Banking and Trust Company. Capt. ANTHONY J. RUSSO is attending the Air University academic instructor course at Maxwell AFB, Ala. *Marriage:* JOSEPH A. SWEENEY to Marian Jane Young.

'64

DAVID A. PARTRIDGE

DAVID A. PARTRIDGE has been named vice president of marketing at Provident National Bank. JOSEPH G. NEELON is on duty at Da Nang AB, Vietnam. *Birth:* To RAYMOND DILISSIO and wife, Mary Jane, a son, Daniel Anthony; to JOSEPH M. O'MALLEY and wife, Maria Ann, a daughter, Jennifer Maria; to JOSEPH T. QUINN and wife, Ruth, a daughter, Susan Marie.



'65

CRAIG CRENSHAW is editor-in-chief of the St. Louis University Law Journal. PASQUALL

FINELLI spent January in London, England, working in a hospital and also visited Germany and Austria before returning to the U.S. in February. DONATO GIUSTI received his M.A. degree in secondary education from Pennsylvania State University and is teaching at Valley Forge Junior High School, Wayne. DICK SERANO has been appointed by Plymouth-Whitemarsh High to coach cross country. JOHN P. KING is teaching latin at Montclair (N.J.) State College. BRIAN F. LAFFERTY, an agent with the Prudential Insurance Company's Abington district, sold over a million dollars of insurance during 1968. First Lt. RALPH MAJOLINO is on duty at Tan Son Nhut AB, Vietnam.

'66

RICHARD E. BATER was appointed librarian of the Bala Cynwyd Library. WILLIAM FLOYD OLIVE was awarded an advanced degree at Southern Illinois University's Carbondale campus. *Marriage:* PAUL NICHOLAS LA FATE to Eileen Frances Culbert; THOMAS D. MCGOVERN to Marycarol Whitaker; JEFFREY VOLLOCK to Sonia Lewinter.

'67

Lt. EDWARD KELLY has been graduated at Chanute AFB, Ill., from the training course for Air Force aircraft maintenance officers. RICHARD F. MAYNES was commissioned an Army Second Lieutenant after graduating from the Infantry Officer Candidate School, Ft. Benning, Ga. *Marriage:* JOHN T. DICKET to Kathleen T. Brogan; Lt. JOSEPH V. MCFADDEN to Ann Marie Lomme; THOMAS W. MURPHY to Kathleen Marie McCloskey.

'68

JOHN V. IZZO



THOMAS G. CAMP has been elected class representative to the Student Bar Association. RUSSELL W. DYCH has been accepted into the Temple University graduate school. JOHN V. IZZO has joined the instrumental and analytical development laboratory at Rohm and Haas Company's Bristol, Pa. plant. Lt. THOMAS MCCABE completed airborne and ranger school enroute to the 101st Airborne Division assigned to Vietnam. Lt. WILLIAM H. MUTH, commissioned June 3 a Second Lieutenant in the U.S. Army, has been sworn into the Military Order of the World Wars, Baltimore chapter. JOHN R. VASOLI has completed basic training at Lackland AFB, Tex. He has been assigned to the Air Force technical training center at Sheppard AFB, for specialized schooling in accounting and finance. *Marriage:* JOHN E. MCCORMICK to Maryl Michiels; LAWRENCE MINARIK to Sandra Clayton Fassitt; Lt. JAMES M. WARD to Milanna Kelly. *Birth:* To HARRY CARBERRY and wife, Mary Lou, a son, Patrick Henry.

# La Salle Vignettes



## **Jim Dolan /**

### *personal involvement*

"In the long run, it is better for ten guilty men to go free than to have one innocent man die." Thus, **James V. Dolan, '53**, a prominent Fort Lauderdale, Fla., attorney, replies to the growing criticism of "leniency" in the courts. "The purpose of law is not so much to punish," he contends, "but for people to live with. The law can not be made for individual cases, it must be fashioned for everyone—even the worst criminal. We must have laws specific enough to cover all situations and we can achieve this only by constantly up-dating them." Dolan, who is a member of the board of directors of the National Council of Catholic Men, has some definite ideas about how laymen must help the modern Church. "Unlike the old days," he states, "in today's complicated society, we can't expect priests to know all things necessary to perform the Church's mission. Laymen must have a personal involvement, because the Church's mission is our problem, too. We have to get away from the idea that being a Catholic is a spectator sport and make it a matter of personal involvement." He, his wife Margaret, and their four children, make their home in beautiful downtown Ft. Lauderdale.



# La Salle Vignettes —continued



## Charles Fuller / *originality and urgency*

"The black theatre is a mirroring of the black life style, tradition, culture and aspirations of black people," according to **Charles H. Fuller, Jr.**, an evening division student whose play, "The Perfect Party" received wide critical acclaim in its pre-New York run at the McCarter Theatre of Princeton University. It's not everyday that a college student's play is produced in New York, and when the playwright is an evening student it's something else again! The play was scheduled to open off-Broadway early in March and Random House plans to publish the drama this year. Fuller, who is a co-founder of the Afro-American Arts Theatre in North Philadelphia, is a graduate of Roman Catholic High School who at-

tended Villanova University before transferring to La Salle's evening college. During the day, he is a housing inspector of the Department of Licenses and Inspection in the Ludlow area. The New York Times, in its evaluation of the Princeton production, said the play's "... originality and urgency are unquestionable and so is the talent of the playwright. McCarter is to be congratulated for giving him a production . . ." **Ernest Schier**, the Evening Bulletin's drama critic, said that "Fuller has nothing to fear. He is a young playwright with manifest potential and talent that already exceed his years and experience." Of Mr. Fuller, you will hear more.







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**Frank Wetzler: 'He Had Integrity'**



Summer 1969

# La Salle

A QUARTERLY LA SALLE COLLEGE MAGAZINE

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## WHO'S IN CHARGE?



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**CREDITS**—Front and inside-back cover photographs by Lawrence Kanevsky; pages 41 and 43 (center), Jules Schick Studio; pages 42, 43, 45, 46, 48, 50, 51 by Charles F. Sibire; all others by Lawrence Kanevsky.

# La Salle

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Ralph W. Howard, '60, *Editor*

Robert S. Lyons, Jr., '61, *Associate Editor*

James J. McDonald, '58, *Alumni News*

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## Who's in Charge

By BROTHER DANIEL BURKE, F.S.C., Ph.D.,  
PRESIDENT, LA SALLE COLLEGE



*La Salle's new president examines roles and functions on the campus in this companion article to this issue's supplement on campus turmoil*



## *There are questions that stem from society*

THE general title of this symposium is "Who's in charge?" The question has a rather obvious irony when posed to a new college president. For it might be assumed that he's beginning his work with the notion that he's in charge. Such an assumption, however, would entail the further idea that all or most elements of the decision-making process, all the "raw naked power" needed to make a complex organization like a college go, had been hoarded in a closet in the President's Office and the key had just been handed over. The reality is quite different and, in some respects, always has been. In the last decade, the spread and complexity of policy-making and implementation at La Salle have required two volumes to detail—a faculty-administration handbook and a student handbook. And much heavier volumes would be needed to trace the actualities of these processes as opposed to the theoretical statements.

What has been most frantically in the headlines in the past few months—and La Salle has not escaped—are student interest in and demands for greater voice in the organizational processes of the academic community. Even here, though, the question "Who's in charge?" doesn't seem to be the right one to be asking at this point. It's the wrong question, at least, if it's being posed with any desire to reduce the large problems involved to the simple dimensions of discipline, or the simple rights and wrongs of authority and obedience. For what is happening at most troubled and untroubled institutions across the country—accelerated by student activism but not totally dependent on it—is a large-scale search for identity, a re-defining of roles by students, faculty, and administrators as they face again the basic questions of any school—why are we here, what should we be doing, what are the values of what we are doing?

Unfortunately, there isn't another closet in the President's Office filled with ready-made answers to these larger questions. For these are questions that go beyond the school to crises in society in general, and in the Church, as well. A school does provide a good perspective from which to consider such problems, though they would require an analysis much beyond the scope of the present article. What would be more realistic for the present purpose would be to consider some problems of roles and functions in the College as they relate to the problem of governance and as they reflect some of the larger crises of society. That, in any event, is what I'll attempt here, with a good bit of reference to specific developments as I've seen them at La Salle. I can state my three main points of interest rather abstractly as 1) some models and metaphors for academic roles and functions; 2) the crisis of values and campus diversity; 3) the problems of resources and utilization.

What are the basic enterprises, the basic processes of this college or of any college? To learn, to teach, to do research, to serve the community; it isn't too difficult to list the major

ones. It's more difficult to defend particular priorities among them or to work out the balance one would like or—what has got considerable attention of late—to explain the human relationships within an academic community which make such activities worthwhile. One way to examine the last problem is to consider various models or metaphors that crop up in discussions about these relationships. "Spoon-feeding," for example, has clear implications, rather negative ones, about the teacher-student relationship. There are similar implications in an analogy frequently used by those who defend an authoritarian school structure, the analogy with the doctor-patient relationship. The doctor has the essential competence, it is argued, the patient simply receives his ministrations. There can be no question of letting patients decide what their diseases are or what remedies should be prescribed. The hospital sets rules and, if the patient knows what is best for him, he'll follow them. And it is easy enough to draw the logical applications to teacher, student, school.

THE MOST serious objection to this type of reasoning, however, is that learning is not a passive process. People have to be involved, interested, if there is to be any learning. It isn't a matter of a patient being cured, but of an apprentice acquiring skills similar to those of his teacher.

Is the student-teacher relationship one of equals, then? Is the political metaphor, the democratic model, the proper one to explain the basic relationship in the academic community? Since all members are affected by decisions in the community, should they not exercise equal voice in making the decisions? Again, the analogy is imperfect. I don't agree fully with those teachers and administrators who argue that the weakness of the model is that it does not reflect the different commitments which groups in the academic community have—teachers and administrators a full-time commitment, students only a part-time commitment. Students—and many exercise the option—can have a full-time commitment to the College while they are here; their part-time commitment, again hopefully, comes when they are alumni. The basis of their commitment is an interest in what they are getting from the College in their education and in the continuing effects of that education hereafter; for many it may, frankly, be an interest only in the future status of their diploma. There is turn-over among faculty and administration, too, suggesting that while their full-time commitment is on the average quite lengthy, it is often less than permanent.

What argues better for varying degrees of voice in the community is the matter of competence and experience. Again, we are talking about differences of degree; no one denies some competence and experience to the serious college student. No one would want to argue either that these values are spread evenly among members of the faculty and the administration. But the weight of both these qualities is there. And if it is

## *in general*

necessary on some matters to take the larger perspective, the older members of the community are more likely to take it—whether it be about building programs (it takes four years to plan and build something like our new classroom building—and that's a whole student generation) or about curriculum construction (with its ramifications on past, present, and future; its dependence on faculty resources and capabilities; its effects on other levels of schooling or society in general). Students can and do provide other necessary perspectives. Our problem today is to weigh and measure the various voices needed to shape the basic processes of the community as they continue, as they must, to change and develop.

The "family" metaphor is another one frequently used in discussions about authority in the academic community. The board of trustees and the administration, in particular, are pictured at times as the elders of the family, acting in the place of the students' real parents or guardians, being delegated the authority of these persons over their children. What tells against the family metaphor and the kind of authority it implies is simply the age of undergraduates in colleges and universities—and the phase they are in between the years of 18 and 21. It is a phase, for many, when they most want to be away from home and parents, when they are least communicative with parents, when they are on the poorest possible terms with them. Even if administrators were tempted to take the family metaphor literally, they would be getting precious little influence in the bargain.

WHAT WE must face up to is the fact that most metaphors and models we are tempted to use when discussing authority or participation in authority are weak and imperfect. Most fall to one side or the other of the high middle-ground where more accurate formulas usually seem to hide and to resist our efforts to capture them. For the academic community is something unique—neither familial nor ecclesiastical nor political (whether feudal or democratic). It is a community radically devoted to learning and development. And so its essential processes, while they must be sustained and supported by organizational structure and a system of governance, can never be subordinated to these latter forms, never absorbed by them. Rather structure and governance must be expressions of the style with which an institution pursues its life processes of teaching and learning.

ADMINISTRATION and administrative services have grown at La Salle, as at every institution, over the past several decades. It was in 1925, Dr. Holroyd tells me, that the first Dean, Brother Edward, was appointed for a rather small student body which, for the first 60 years of the College, had been directed by a president and occasionally by a vice president. Today, for some 3340 day and 3017 evening division students, there are 376 faculty members, 45 administrators, 107

staff workers and secretaries, and 160 service employees. There is an academic administration but also one in student affairs, business affairs, and public relations. Each develops and oversees services to students, especially, that run the gamut from initial financial aid to placement in jobs after graduation—a gamut through rostering, counseling, religious activities, dining services, extracurricular activities, maintenance, and much else. There are a dozen or more standing and ad hoc committees, a Faculty Senate, a Student Government.

While all this structure is intended to enhance and support the essential educational functions of the College—some of the services are, in fact, clearly a part of those functions—it does generate its own problems:

1. the need to resist drift toward autonomy, losing connection with the educational purposes of the institution;
2. the inevitable problem of communication within a large organization—for faculty and administrations especially, the problem of setting up, keeping track of, and providing a rationale for decisions on particular problems; for students especially, simply finding their way around what could appear to be a disinterested or unresponsive bureaucracy, and the problem of finding a channel for student opinion that is representative and accountable;
3. the problem of efficiency (to which I shall return), of avoiding, in an age when quick results are increasingly demanded but rarely got anywhere, the annoying lag in implementing decisions already made.

With such specific problems and the broader trends of growth (though understaffing remains a serious problem in many areas) and decentralization, there have emerged several very promising approaches for coping—approaches that have used sensible and fruitful involvement of all groups in the community. On the one hand, I think of the Faculty Senate which, under the presidency of Charles Halpin, Jr. over the last three years, has produced a series of substantial, well-reasoned policy memorandums which, after review by the College Council, have been adopted as general regulation for the College. On the other hand, I think of the emergence in the last two years of "departmental boards" suggested originally by 1969 graduate Frank Palopoli. The boards combine student majors and faculty within the departments. With some variation given the nature of different departments, they are intended—and already have begun—to review a wide range of problems and possibilities at the departmental level,—ways of improving present programs and rationales for adopting new courses, in particular. From the departmental boards, student representatives are drawn for an all-college Student Academic Affairs Commission, the successor to the Student Academic Affairs Committee, which has been functioning with varying degrees of success for the last nine years.

The clear advantage of the departmental boards and the Commission over earlier arrangements is that the representa-





tion has what I think of as a "natural base": representatives on the committees are in daily contact with the majors in their own departments who have elected them and with whom they have continuing mutual interests. That kind of a base continues to elude the regularly elected student government. Participation in voting is not overwhelming to begin with and after election week, it is difficult for student government officers to maintain contact with a constituency, though it remains subject to the pressure of many groups during its tenure. (Any student representative is frequently in the position of supporting policies arrived at on all-college considerations that may not be popular with fellow students or being asked to support student inspired causes he has no particular appetite for).

What is needed is a form of student government which includes a formalized base in other activities and interest groups—corresponding to the pattern of departmental boards and Academic Affairs Commission. I have also suggested to the College community in the past year, a formal integration of separate faculty and student committees with the standing committees of the College. This integration has already occurred at the top level with College Council, which for the last three years has seated three faculty members drawn from the Faculty Senate and, more recently, three student representatives from the student government.

While such problems of organization, participation, and communication deserve the best that intelligence and goodwill can bring to them, our second set of problems is more challenging. These issues are more diffuse and so, more difficult to define, but they underlay everything we do in the College. These are the issues of our common purposes, our goals, our sense of values. The very definition of these issues in a college is complicated because we are laboring in a crisis of values in society generally and most particularly among younger people. A recent *New Yorker Magazine* cover portrays the dilemma rather well—a young man contemplating a modern "pilgrim's progress" map with a bewildering variety of possible destinations, highways, and by-ways: East Altruism, Decision Bridge, Alienation Pond, Self Center, Service Road, Conformity, Kicks, Lake Confusion, Success City.

We have had much analysis of our value crisis. For some it is simply a decline in religious and moral values and a corresponding increase in materialism—a hardening of the heart by affluence. For others it is a confidence-gap, the gap between values espoused and values practiced; for campus activists, this is the complicity of university research in a hierarchy of values that permits the investments of billions in military research and only pennies for research about urban ills. For others there is the intoxication with a technological power tied with our powerlessness to cure social ills like poverty and racism. Others attack the sham of old liberalism that defended procedural rights but never committed itself to a philosophy or a cause. The litany could be extended indefinitely.

THE PARADOX for the Christian college in this situation of uncertainty and value crisis is that this institution has always claimed to have clear and definite values to propose to its students: the law of charity; the primacy of spiritual and personalist values over the material; the requirement of justice as a minimum form of love of the neighbor; the need for and the promise of salvation in Christ from the world's suffering and absurdity. These values are still central to any moral aspiration in the Christian college, but today they are not being sounded clearly or forthrightly, certainly not daringly. For, more widely in the Church, we are still laboring to develop the contemporary forms and language we need to feel these ideals and beliefs as securely our own and as driving forces when we address the world around us.

Noting that there is a groping toward the religious dimension in every college and university these days, Harvard philosopher Henry Aiken remarked recently that "the breakdown of the Catholic ghetto is a good thing, but the breakdown of intellectual ghettos at M.I.T. and Harvard might be, educationally, an even better thing, and conceivably the religious colleges could offer aid in this direction."

The human needs and the spiritual hunger of our academic community are clear enough, but we can address them and the needs of others only when our faith is renewed and our hope set beyond the present crisis. And I am not suggesting that we return to the stage of the Christian college when the student catechist was esteemed more highly than the bright physicist or teachers were promoted for work with the Holy Name Society (though, curiously enough, there are analogous suggestions for causes which campus activists feel morally committed to now). I think we have reached the stage where we can intelligently balance the pressures of theological and moral commitment with those of scholarly autonomy, and where we can develop real academic expertise and bring it to bear, at the point where it can best be utilized, on the social problems the community brings to us.

If in society there is discouragement over the gap between stated ideals and their actual pursuit, it is natural that there should be on campus as well. The College's present statement of objectives accompanies this article. It is the work of a faculty committee and student consultants who developed it over the better part of a year. It is clear, noble, and, frankly, abstract. We cannot claim that most of our graduates have attained ideals of this order. Rather, these goals are set as directions. It is frankly an act of human faith that this or that particular curriculum or program combines with student and faculty effort to get us nearer to those goals in accurately measurable ways. But we have just that faith, and it impels us to seek ways of specifying and concretizing these ideals in the details of our programs. We believe, too, that a set of ideals like this can unite in one broad direction the various groups on campus—the vocationally oriented who set a high priority on developing marketable skills; the intellectuals; the dissidents and social activists; the large group still seeking their identities and their life goals; the organization men and the frat brothers. This diversity of interests and



## *Needed are time, money, space, people*

priorities among campus groups poses a special challenge to intelligent representation and participation in the processes of organization and governance; it exposes the College to increasing political and social pressures from within which it has successfully overcome from sources off the campus. But on the other hand, this diversity can be a source of dynamism and varied opportunity—provided we do in actuality share very general but real purposes.

A third and final problem, more briefly considered, I have alluded several times to the problem of resources—time, money, space, available people. No matter how high the interest or brilliant the formula proposed, the limitations of resources at this College (and every college in the country) has inevitable results in trimming sails, delaying results, modifying success. Participation in serious committee work is time-consuming. Faculty members have realized this for many years; students are, increasingly. An eager student leader typified the problem this past year in excusing himself in the middle of a committee meeting with, "I'm sorry. But I have to get to another meeting." The situation is undoubtedly better, of course, than the fabled, if not apocryphal, impasse several years ago when a meeting called on student apathy had to be cancelled because no one showed up.

THE BASIC problem of an impossibly busy campus is that no one has enough time to do the things he really wants to do or feels he should be doing—visiting lecturers he wants to hear (and some don't draw the audiences they deserve); courses he wants to take—or give (and new, "high immediate relevance" courses sometimes go begging because the word hasn't penetrated the crowded campus media); conversations he wants to have (and available times never seem to coincide); causes he wants to support (and a term-paper is due). There is an enormous amount of desirable things to be done; a "campus agenda" last year ran to some 20 pages. But there is a much shorter supply of interest, time, and the other resources we are talking about. In a paradoxical sense, there are too many resources, too much available; in another, more real sense, there aren't enough. Perhaps, we should say that we haven't reached the wisdom of matching our needs and desires with what we have. Pray God we never do; but I hope, too, we can use and enjoy what we have now. It is substantial and rich.

But as for participation, the student or faculty member who wants to participate in organizational work to the extent the full-time administrator is delegated to do, there cannot be enough time. To find the way both can do so significantly and meaningfully is a work well begun at La Salle. It is being pursued in an accelerated way by an all-college committee this summer, a committee charged to review the decision-making process and to present suggestions for revising the college handbook.

I've wandered far at times from the announced topic of "Who's in Charge?" But not really. I've assumed what is

really the case at La Salle, that authority is delegated and spread widely among trustees, administrators, faculty, and students. The system and the specific arrangements are constantly changing; our hope is that they are constantly improving. They will improve significantly if we can deal with present crises in hope, if we can dream creatively. Tomorrow belongs to those who do. ■

### Objectives of La Salle College

La Salle offers students an education founded on the idea that man's intellectual and spiritual development go hand in hand, complementing and fulfilling one another. The basic purpose of the College is a free search for truth and the development of materials and skills necessary for the search; its religious concern is an extension of that purpose. In a company of mature teachers and scholars, the College urges the students to confront the ultimate questions of human experience: who he is; where his destiny lies; how he is to reach it.

La Salle is committed to a liberal education of both general and specialized studies. It wants its students to liberate themselves from narrow interests and prejudices and to learn to observe reality with precision, judge events and opinions critically, think logically, communicate effectively, and sharpen esthetic perception. The curriculum involves a body of knowledge about the universe; about man—his nature, behavior, and values; about God. It also provides an opportunity to gain specialized knowledge in one field of learning as a preparation for graduate study or entry into professional life. Beyond this breadth and depth of knowledge, the College encourages its students to seek wisdom, that is, to grasp those basic principles which can give order to particular facts.

As a private Catholic college La Salle pursues these aims in a religiously diverse community of teachers and students interested in studying secular subjects in their autonomy, undertaking theological study in a systematic way, and investigating what interrelations these subjects may have. The community also engages in programs in which the students' personal, social, and religious values may take root and in which the students may grow in mature attitudes and behavior in all human relationships. The ultimate hope of the College is that its graduates will be ready for informed service and progressive leadership in their communities and will be able to fulfill the immediate and final goals of their lives.

*The outgoing alumni president  
offers his views on  
student activism and campus disorder*

# Alumni and the Dissidents

BY DANIEL H. KANE, '49  
ALUMNI PRESIDENT, 1967-69

*What will La Salle's future be? One possibility is the establishment of the Catholic Universities of Philadelphia formed by the banding together of La Salle, St. Joseph's, Villanova, Rosemont, Immaculata, and Chestnut Hill with shared libraries and faculties.*

*Another possibility is that since we have begun to accept women in the Evening Division, daytime co-educational classes may be our financial salvation.*

*Nobody knows for sure what the future holds, but we can be concerned about one possibility—if we do nothing, if we don't help La Salle by working together for its goals—and that possibility is that someday, someone will be standing right here—where I am now—saying to you—“good morning gentlemen. Welcome to the Olney Campus of Temple University.”*

Address by Daniel H. Kane,  
To Alumni Board of Directors,  
September 16, 1967

How could this catastrophe actually happen? The greatest enemy would seem to be the inability to keep up financially because of rapidly rising costs and the need to raise tuition which would limit the student body—and so on in a destructive cycle.

Another threat of danger would be the possibility of student violence which could cause irreparable damage to buildings, possible wholesale faculty turnover, and perhaps a smaller body of freshmen students.

Either of these two disasters could be enough to bring our school to its knees, for a small private school with a limited endowment is quite vulnerable in these days of inflation. It can happen here. La Salle could be a bankrupt college, up for sale to the highest bidder. How valuable would all our diplomas be under such circumstances?

We witness this Spring the “first” demonstration and in all likelihood there will be more protests of similar nature at La Salle. To look rationally upon the scene we must agree that there was no violence, no rules broken and dialogue took place peacefully. This does not insure that the course of the second protest will follow that of the first.

Certainly the fact that the students won their point and compulsory R.O.T.C. was replaced by voluntary R.O.T.C. should be remembered when we think of future possible courses of action. Remember now that we are viewing this as alumni and base our knowledge on what we saw on television and read in the local newspapers.

According to the news media, the student viewpoints won out, and most alumni base their conclusions on what the general public thinks, because they, for the most part, get no closer to the college than does the average Philadelphian.

Because “confrontations with the administration” have become the “in” thing on college campuses, and because the small body of agitators on La Salle's campus was seemingly successful, it could be only a matter of time until step two of “Operation Encroachment” takes place, leading up to final and unconditional surrender.

Student opportunists on campus might believe that they have a kindred liberal spirit in the Presidents office who may be more kindly disposed toward them than was his predecessor. Or they might reason that whatever his line of thought,



## *'Alumni alienation' can be a threat*

his recent installation in the top administrative seat might slow his reaction to a take-over of a building and we all know that today, "he who hesitates, is truly lost."

Above all, the students want dialogue, want to form committees, want to be a part of the action. This is in itself not a bad thing, depending on the importance of the problem at hand.

They deserve the right to be heard and to have their ideas considered, among others, before a final decision is reached.

DECISIONS by consensus or by committee vote are being increasingly urged on administrative people these days as an easy way out and as a way of shared responsibility. This is a trap for unwary administrators or laissez-faire types who believe that in accepting the proposals and recommendations of a group they would be automatically meeting the needs of all concerned parties effected by the decision. Committees best function when they examine problems and decide on several alternate solutions that can aid the administration in making up its mind on a final decision, which could be an avenue not considered at all by the group.

The man who sits in the center of the target, the man who takes final responsibility for everything that occurs at La Salle, is the College president and he must be in the current lexicon, a "do-it-now" type, a man of action. Some anonymous observer once said, "Search all of your parks in the entire city. You'll find no statue to a committee."

Because a college president is judged by the results which occur when his decisions are put into action, so too is a student body on trial before the public when it acts in a manner that is "different" to the extent that it becomes "newsworthy" and is subjected to the oft times distorted lens of the T.V. camera or the one-sided pencil of the "objective" reporter.

We would like to see some signs of positive thinking and emotional maturity among undergraduates to the extent that they "ask," not "demand," to "aid" the college in the solution of trying problems, rather than becoming an additional problem for the administration in themselves. That's what we would like to see in the way of a "happening" at La Salle.

"Who are 'we'?" "We" are the alumni of La Salle. If you're a fast reader and you've read the insert (beige) included in this magazine, you probably missed any mention of "alumni" unless you looked carefully at almost the last paragraph of the very last page. That's only natural because the insert—

indeed the whole magazine—is concerned with the topic "Who's In Charge?" It is concerned largely with the administration, the trustees, the faculty and the students. If anyone is "in charge" the aforementioned groups are—sometimes collectively-sometimes taking turns. We certainly are not to be included with the "take charge" group.

WE, THE ALUMNI of La Salle, are very strong in numbers, now 13,000 and growing at the rate of 1,000 yearly. That shows we're strong, doesn't it? No, it only shows that 13,000 people have received diplomas from La Salle—that's all it shows.

These 13,000 graduates span several scores of years in age and bridge several "generation gaps." They are employed in many fields of endeavor scattered all over the world. They are hardly a cohesive force. Each alumnus has his own concept of La Salle and this colors to a large extent his own active or vicarious participation in school activities. He may be "active" or "inactive" with "active" ranging from sending in a check (small) annually to participating vigorously in the affairs of the Alumni Association by working with the Board of Directors or "inactive" ranging from plain apathy to complete disassociation.

We, the alumni, pose no potential physical threat to the "establishment" or to the campus buildings, as do some dissenting students; we lack the power to hamstring the administrative decisions, as does the faculty; we have never had the decision-making authority, as do the trustees. The only effective way of dissent, the only weapon is that of withdrawal. This has three forms—physical, financial, and mental. Alumni who wish to differ with school policy do so primarily by absenting themselves from school functions of all kinds, although they still support the school financially and consider themselves graduates.

At any added slight or malfeasance of school authorities, a financial withdrawal takes place and the final step could become complete disassociation when the long-suffering alumnus is completely disenchanted by his Alma Mater.

Once an alumnus decides that his school no longer projects the proper image as he sees it, a unilateral divorce takes place leaving the scorned partner wondering what went wrong. "Alumni alienation" can be a potent threat to a small private school with a small endowment.

John Ciardi said "A university is what a college becomes when the faculty loses interest in the students." We might

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## *What does an alumnus expect from his*

paraphrase this by saying "an affiliate of a state university is what a private college becomes when the power structure alienates the alumni." We alumni of La Salle do not support the school the way we should. Only 13% of the alumni contributed last year and gave only \$65,000. This, however, would be the approximate interest received from an endowment of \$1,300,000 and for a school with limited monetary resources it provides some needed revenue.

The new student recreation building, Hayman Hall, will be under construction shortly at a cost of three and one-half million dollars. This follows on the heels of ground-breaking for a new 100-classroom building, likewise costing several million dollars. These two buildings are sorely needed additions to the campus and are being financed mainly by government loans. Over 60% of the money received from students' tuition is paid out for instructional costs, and tuition costs form the main source of La Salle's income. For years we have boasted of the "living endowment" of the Christian Brothers, which meant that the school reduced its expenses because the teaching services of the Brothers were "contributed." In this age of decreased vocations, the "living endowment" is shrinking in direct proportion to the number of lay members of the faculty and the need to pay salaries at a competitive level in order to retain them.

A golden opportunity may be seized by the administration if they add the alumni that are keenly interested in La Salle to the "living endowment." The Alumni Association has its own band of ex-student "activists" in the form of the Board of Directors. Two years ago, a decision was made to become more involved with the strengthening of the college.

IT WAS decided to abandon the old "class" structure and experiment with the formation of groups of alumni of all ages who were in particular areas of post-graduate employment. We already had existing alumni groups in medicine, law and education and we decided to form additional groups in management, accounting, finance, communications and social responsibility.

A third series of Leadership Conferences will take place this coming September to refine existing groups and to organize new interest areas.

These groups are beneficial to *member alumni* because they—

1. provide camaraderie and common grounds for discussion among fellow alumni
2. give members information about job openings in their areas

3. keep people informed on current trends within their mutual field

4. provide a bridge to the alumni for seniors majoring in the same subject area.

These groups are beneficial to *undergrads* because they—

1. can provide skilled experienced speakers and panel members for campus discussions and meetings. The fact that they are alumni can only be beneficial to the students.

2. they can be a source of employment for graduating seniors as well as a guide for future employment to underclassmen.

3. they can help organize and guide "field trips" on introductions to key people in their organizations.

These groups are beneficial to the *administration* because they—

1. share their talent and "know how" with undergraduates in the same or related fields.

2. continue their fine relationships with La Salle and grow with the college as they grow with their jobs.

3. have the opportunity to share their expertise with members of the faculty so that "field experiences" can keep subject matter current.

It is in this last area that we feel much can be done to bring alumni and faculty together with the administration sharing in the partnership. We hope to form an Alumni Advisory Council when our post-graduate groups are structured correctly.

We plan to form a three-man committee from each group to work with the department head of the group "discipline" e.g. Accounting, Education, Finance, Marketing, Management, etc. These professional committees would bring their current thinking, current trends in the field etc. to the discussion with the mutual goal of strengthening the curriculum throughout the school. These committees would also coordinate panel discussions, field trips, employment interviews etc. in their subject areas.

All this would be in the form of unpaid or "contributed" services. We realize that our efforts might not be appreciated in certain areas, but we feel that we are making a sincere effort to help our school and should be judged on our results, not pre-judged on our aspirations.

The foregoing makes it sound as though we alumni have had tough sledding and we have had our problems because there are so few of us that are actively and genuinely interested in the welfare of La Salle.

We're a pretty hardy lot and very difficult to alienate. We have survived through lapses of communication when the

## *alma mater?*

College didn't know our new address, annual requests for donations (somehow they found our address in time for this), and even patronizing remarks that informed us that we probably wouldn't be accepted as students now at La Salle because we don't compare to the bright young minds now entering our school.

We remain loyal and forgiving even when we run our social affairs and find ourselves largely ignored by the faculty, administration, and most of our own alumni.

As a case in point, two years ago, the Alumni Association presented the Signum Fidei Medal, "an award for a person showing outstanding qualities of Christian Leadership" to the most outstanding Negro in Philadelphia, Rev. Leon Sullivan.

It was the first time a black man was so honored and also the first time the medal was given to a non-Catholic. This historic presentation was witnessed by a "sitting room only" crowd of less than a hundred people. This despite the fact that the faculty had been invited to attend and invitations had been sent out to thousands of alumni. As Nietzsche said "That which does not destroy us, makes us stronger."

What does an alumnus expect from his alma mater? What does he have a right to expect? Primarily, that his school continues to grow qualitatively if not quantitatively, and that its actions and program be of such a nature that his pride in his school can be genuine, his loyalty given freely, and his association with the school continue to be as friendly and close as they were in undergraduate days. This would of course be related to the amount of time available.

Alumni of Cornell, Columbia, Harvard and many other schools are quite disturbed by the student disorders on their campuses, as well as disgusted with administrative action, reaction, or utter lack of action, as the case may be. Their pride of association has been dealt a blow from which some alumni will not recover and, by their own decision, they will terminate their relationship with the school because they feel that their school has let them down.

No survey has been made and no reliable statistics can be quoted, but there exists a feeling after conversations with various members of the Alumni Board of Directors that there are many people formerly and presently connected with our College who are opposed to any overt student violence. This group contains many alumni, many students in the Evening Division and quite possibly many day students who are less vocal in their opinions.

This group is in favor of strong disciplinary action from the administration in case of disruptiveness and ensuing dam-

age. Any administrative reaction to a student confrontation armed with non-negotiable demands had better be prompt and show evidence of a stainless steel spinal column or risk the danger of losing many potential as well as proven benefactors, not to mention the possible loss of the school itself if the "demands" effect the financial foundations negatively.

Perhaps the financial obstacles to the continuing growth and strengthening of La Salle College can be overcome in the future with the aid of the government, which has realized for some time now that there are not any more private schools and public schools—just good schools and poor schools.

**L**A SALLE is more than just a "good" school and need not take a back seat to any other undergraduate school of any college or university in the City of Philadelphia.

Like other fine institutions with a young, intelligent administration, a dedicated, talented faculty, and an increasingly able student body, La Salle contains within itself the seeds of self-destruction. If these human obstacles are to be overcome, stronger lines of communication must be established and perfected by usage so that the whole La Salle "family" may collectively discuss, discard and discover-discuss common problems, discard aims which would be disruptive, and discover programs which would be mutually beneficial.

The La Salle "family" referred to here may be triangular with administration, faculty, and students as components. We would prefer a "square" with the alumni as a fourth side, for we feel that we can offer another viewpoint from outside "academe" that is necessary and vital.

To this end, we invite the other three sides of our "family" to attend any, several, or all of our series of Leadership Conferences in the Fall on campus and on successive Saturdays. "Operation Renewal" just might rise, phoenix-like, from the ashes of student dissent.

All of us who love La Salle will then be working together toward a better, healthier College.

To this end we would remind every reader of this article of the little-known second verse of the song "America the Beautiful."

Its final two lines are:

"America, America, God mend thine every flaw

Confirm thy soul in self-control, thy liberty in law."

These two lines accurately state a consensus of alumni thinking and hopefully contain the future guide lines for the entire La Salle "family." ■



*A leading political figure offers his views on  
narrowing the growing chasm between generations*

# Muskie on the Youth "Revolt"

BY THE HON. EDMUND S. MUSKIE  
U.S. SENATOR FROM MAINE

AMERICAN COLLEGE students today in my judgement are a unique generation, not only in the history of our country, but in the history of the world.

No generation has grown up in greater affluence or physical comfort, or in an age of greater change and anxiety. No generation has been raised in an atmosphere of greater permissiveness, in or out of the home. And, perhaps more important, no generation has been better educated. Now these facts are of concern to some Americans, but to me they explain why this generation of college students has made such an imprint on our times. You have not been inhibited as we were 30 years ago by relatively limited finances, knowledge and experiences of earlier generations. You've made an imprint upon our times within the last year. And you're going to make a continuing and I think increasing imprint upon American life, upon American public policies, upon American institutions.

During the campaign last year, I had an opportunity to meet with and talk with many young people on college campuses from Vermont to California and from Wisconsin to Texas. These audiences were sometimes friendly and sometimes unfriendly, but there was never any doubt that they were participating vigorously in the political campaign and that their participation was being felt and that this participation was related to the very real problems of our times. And so I consider this emergence of the young college students as an active force in American public life a heartening development in our political system and I think it has been too long coming.

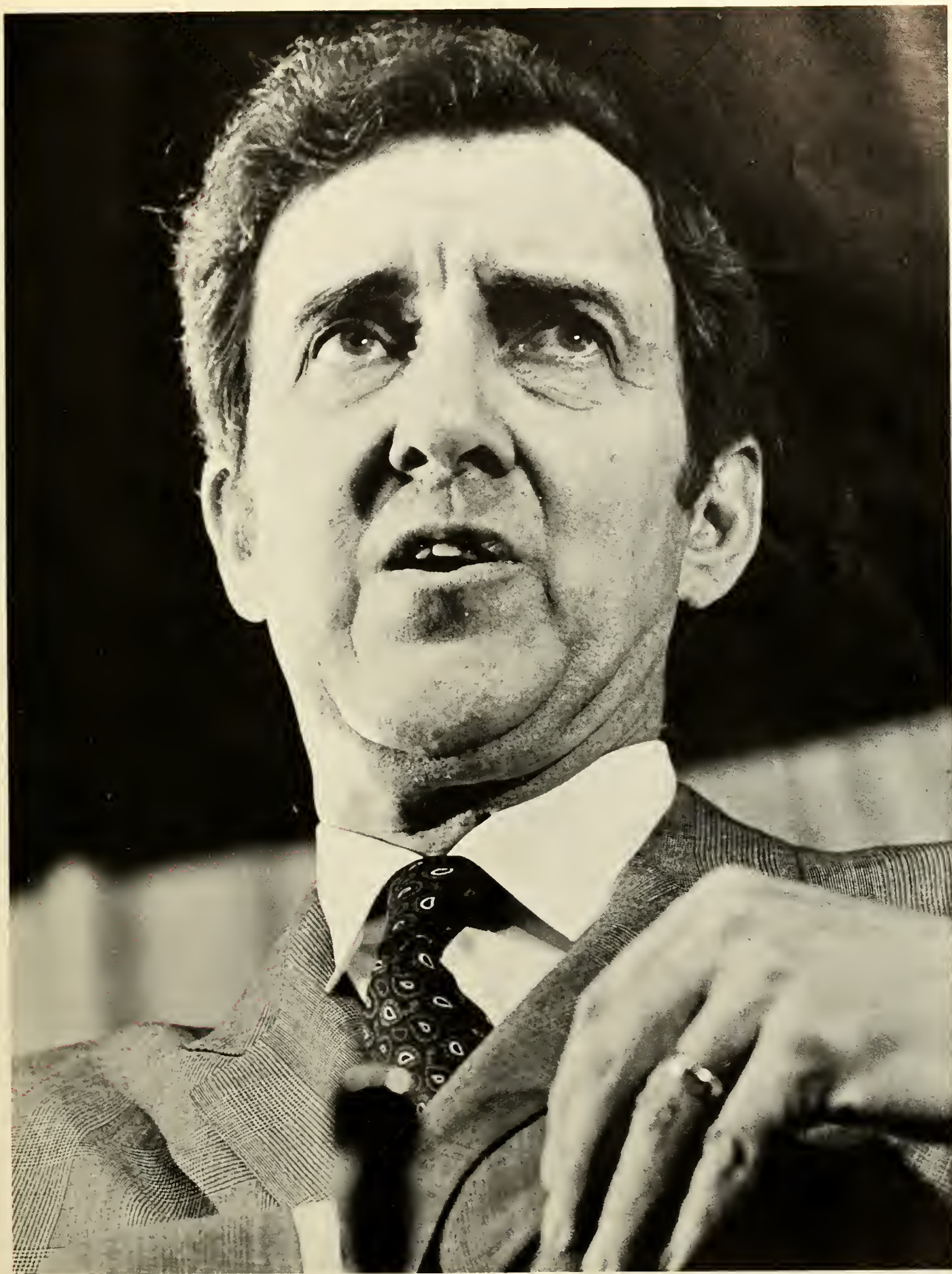
For the first time in 1968 student power was as much a factor in the political complexion of our country as ethnic power, as economic power and as regional power. Students discovered, at least I hope they did—some of them don't believe they did—that they too were an interest group with as much at stake in the election as their elders or any other group in American public life. I hope you discovered that even an incumbent President isn't immune to the dissatisfactions of college students and I'm sure we understand that the nominations of political parties need not be the simple ratification of the wishes of a few. And I'm sure that we understand that military service options need not be decided without your participation. And I'm sure you discovered that you are as entitled to participation in the political system as you are to an education in a university. These points I think

need to be made first of all in order to make clear to older Americans that what is involved here is an enlargement of the right and of the fact of political participation in our country.

Students I'm sure will argue, as they have with me in the past, that they have not yet had a meaningful role in the political life of our country. They couldn't be more wrong. They *can* have a more meaningful role and there is a responsibility on the part of all of us—students and older Americans alike—to find a more direct, more responsive role for you in the American political system. But I think in the last year or two you who were involved in the political process, participated responsibly and effectively. You did ring doorbells and lick stamps and organize rallies, and carry out the scores of other details involved in campaigning. I know you did. Even though the Vice President and I started out with little visible support around the country, this kind of support was visible to us and appreciated and accepted. College students performed all these chores with increasing skill and often at great personal sacrifice. You reacted in a positive way to the policies you criticized. By that I mean you sought more than the destruction of a policy; you offered alternatives and you argued them with reason and conviction, yes, with passion.

MANY OF YOU were disappointed with the choice of candidates in each party—or maybe I ought to say all parties—and, hopefully, some of you at least were disappointed with the election results. But what you did accomplish in changing policy and changing administration of public policy in this country, ought to give you a sense of accomplishment, as well as a sense of confidence in your ability to promote change in the future. And so on the basis of your performance and your success, I see no reason for you to be disillusioned and my plea is that you stay tuned-in—that you continue to work for the causes in which you believe and for the candidates you choose to support.

Now, moving from political involvement and paralleling it are the growing student demands and grievances on campuses of our country; the growing student demands for a greater voice in university affairs. The increasing incidents of confrontation and violence are perplexing for many college graduates who were reared in more conventional times. My own knowledge of these incidents up to this point pretty much is limited to newspaper accounts and from these I





## *What is really at stake is the quality of education*

hesitate to make any firm judgements. But I do have some impressions which I hope to explore in my travels across the country meeting students on various campuses.

The first impression I have, and this goes back to the paternalistic days of my own college years, is that I doubt many university administrators have been sensitive enough to the changing characteristics of students, nor have they listened closely enough to what students have been saying. My own view is that college students today have a greater capacity for maturity and responsibility. Young Americans in the last ten years have demonstrated these qualities in war, in politics, in social service and other endeavors. It does not seem unreasonable to me that you should seek similar opportunities on the campus. If a university is to encourage its students to be active and participating members of society after graduation, the university should make it possible for students to contribute to the enrichment of campus life before graduation. So my impression is that many of the grievances of students and many of the demands made by them are reasonable, in light of the injustices within our society and in light of your own capacities to contribute.

TOM WICKER of the *New York Times* summed it up recently in these words: "This is a brilliantly informed generation that sees with youth's harsh clarity how the wealth and technology of America could make the reality of its life conform far more nearly to its ancient boasts." He continued, "... in their outrage and contempt as well as in their vision, the best of them are trying to tell us something—that we are not living up to the best that is in us. If older and sadder persons know that men seldom do, it is still a message that palpably and shamefully has seldom been so true as in today's myopic and contorted America."

What Mr. Wicker was saying is that if there is skepticism among our young people, if there is cynicism among our young people, if they desert and protest for what they see around our country and in the world, it is perfectly understandable, because what they are reacting to is what the rest of us ought to be reacting to with more concern, more compassion and more activity—the wrongs of our country and of mankind. If young people are skeptical this is a healthy manifestation of our concern as human beings to eliminate the injustices and limitations imposed on other human beings. If there is cynicism among our young people it represents to me some hope that the generations coming along will work at correcting the wrongs of my generation.

Universities have traditionally been the fountainhead of ideas for social progress in our nation, and I think it would

be wasteful now not to give this generation of college students an opportunity to participate meaningfully in giving new relevance to our universities. If we can not have ferment, excitement, stimulation and creativity on our campuses, where in heaven's name can we have it?

AND SO, I view as reasonable the student's demands for the participation in the major decisions of the university which affect directly the lives of the students. The idea of giving students a voice in the development of relevant and selected courses and curricula makes sense to me. So I say to these young people who are eager to learn, who are eager to be exposed to what they consider to be the difference and difficulties and trouble of our world, why not permit expression of that concern as an influence on what a university should teach or what a university ought to represent—not the controlling influence but a participating and effective influence.

I am not suggesting that the university administration and faculty abandon its responsibilities. But the concept of student initiation, student planning, student development, and even teaching of appropriate courses is healthy. Such programs are not uncommon on campuses across the country, and they are proving successful. My point is very simply this: a university education should not be an isolated experience, in terms of the relevance of learning, as well as the opportunity for citizenship.

Many universities are nearly complete communities within themselves, and thus once removed from the realities of the outside world. And I say to them to treat students as children, to be spoon-fed and freed from the responsibility of helping direct the destiny of the university, would be a disservice to the students and the university. Neither could benefit from this kind of hothouse arrangement. The university would be deprived of the creativity and vitality of youth, and the students would lose an opportunity for the developing self-discipline, maturity and judgement.

You know none of us ever has any practice at being a parent before we become one, and by the time we become adept at it, if at all, we are no longer parents—or at least no longer parents with anybody to discipline. I have five children ranging from age seven to 20, two teenagers and after the experience of some 20 years as a parent, I developed three points which I have discussed with my teenagers. I point out to them that there are three ways to learn: by reading books, by listening to advice and by making mistakes. Paternalism in the home and on the campus is the tendency of parents, teachers, faculty and school administrators to limit

young people to the first two ways of learning and to inhibit their right to learn by making mistakes.

There is no way of shielding young people from mistakes and the sooner they learn that way—and it is a hard and bitter way at times of finding their role in life—of deciding the direction their lives should take, the better lives they will lead, the better citizens they will become. There is no magic formula that tells you at what age every youngster becomes equipped to start making mistakes of this order and so you must deal with it in a pragmatic way. I say that our inclination ought to be to give you that chance to make mistakes at an earlier age than we are now doing.

This brings me to the role of students in the present university dilemma. I'm often asked what impression I carry with me the most out of 1968. Well, the one overriding impression I have of 1968 is the intolerance of Americans, young and old, black and white, from all sections of the country, for the opinions of other Americans.

Americans last year did not listen to each other. There was less real communication in the sense of trying to understand the other fellow's point of view than at any time I can remember in my adult life. And this intolerance of the opinions of others is not limited to older Americans; it was demonstrated over and over again by younger Americans on our college campuses.

TO THE majority of older Americans outside the world of the university, it appears that in too many cases the universities have been at the mercy of a small band of students with little regard for the rights and safety of others. I must say that it is distressing that these students appear so ready to undertake direct action and to risk violence in pursuit of their objectives. Whatever their justification or provocation, violence on campus or anywhere else is not a substitute for negotiation or for other methods which are available to students to dramatize grievances and demands. Even in my paternalistic college days of 30 years ago we found ways to dramatize grievances and demands without resort to violence.

The picture of national guardsmen and police stationed on campuses to maintain order is abhorrent to everyone in American life. If intelligent men and women—student bodies, administrations and faculties—cannot resolve their differences without bloodshed or the presence of an armed militia, then there is no hope for the rest of civilization. Student violence represents intimidation, just as violence on the part of adults, police or those in positions of authority represent intimidation if unwisely used. Anarchy under the banner of intellectual

freedom or university participation is still anarchy—especially when the rights of others are ignored, and when the processes of democracy are by-passed.

YOU HAVE been saying to us, as I understand your message, that the way we have been conducting affairs in America is wrong. And that one of the reasons it is wrong is because we will not listen to those who are outside the political system or outside the mainstream of American life. But if you believe what you are saying in your criticism of us, then you have a responsibility to practice it on the campus and to use communication, talking and listening, as a substitute for violence and confrontation.

Whatever the provocation, a democratic system of government isn't one calculated to produce instant results for any member of society. You get instant results in a dictatorship, but only for the dictator. Democratic society is one which runs on the basis of the skills and arts of persuasion and communication and organization, these are the skills you need to develop on campus, not the ability to ferment violence and disorder.

What is really at stake is the quality of higher education in our institutions, because no university—dependent as it is upon the free emergence and discussion of ideas—can function under convulsion and siege. We have no alternative but to seek a formula for resolving the differences.

It seems to me that Dr. James E. Allen, Jr., U.S. Commissioner of Education, has given us a good starting point. He advises that college trustees and officials should not dismiss the disturbances as nothing but the work of small groups. Rather, he recommends that universities take students seriously and "listen to them and treat them as adults." As I read it, he is urging older Americans to accept students as their equals. I support this proposition. I believe that if the institutions and the students both accept it, we would take a long first step toward harmony on the campus.

We who are older must step aside. This is the imperative of life on earth. What follows depends so very much on how we have helped younger people to move into the strata of responsibility in our society and how well they have responded to it. You are the continuity which links the past of human life on earth to its future. Our objective and yours has always been to make the future better than the past. ■

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*Sen. Muskie's article was condensed and adapted from his talk to the students of La Salle on the campus this Spring.*



# THE CAMPUS AS ISLAND

BY MINNA F. WEINSTEIN, PH.D.,  
ASSISTANT PROFESSOR OF HISTORY

IT WILL NOT be my intention to answer the question "What is Teaching?" I don't think I can—and I don't think I want to try. The mystery in teaching pleases me and I don't want it analyzed into its component parts and judged against a scale of 1 to 25. What I will attempt is a clarification of the question by looking at a corollary of it: what is the college? what is the university?

In the past few years a good many people, especially students, have been worrying over (and around) that problem, some with a good deal of anger and some others with a large measure of fear. On of the most recent indictments of the university has come, ironically enough, from Jacques Barzun, who feels that higher education has abandoned its traditional values and has tragically dissipated its resources by selling out to the ephemeral needs of society. Fortunately for his own peace of mind, Professor Barzun's manuscript apparently had been delivered to Harper & Row and he, himself, had already left the scene when Columbia University blew up. We can only speculate on how the author of *The American University* would have reacted had he still been the provost in Grayson Kirk's administration. There was a story circulating at Columbia last spring that President Kirk, one day, happened to look out of his window and exclaimed, "Oh my God, there are students on the campus! Does Leary know about this?"

Barzun's book, which is as brilliant and as graceful as all of his prose, represents for me the summary of the fear being expressed by many in colleges and universities everywhere. The senior faculty in most institutions were accustomed to a large measure of respect and deference from their students and in their bewilderment at the present state of things, some professors see the solution in terms of a restoration of the *status quo ante bellum*. These are men of good will who simply do not understand why so many students should be so terribly frustrated. Berkeley and Columbia may well be the consequence of the decisions of some of these men, but they were surely never the intention.

In all of the student rebellions—in Paris, Berlin, New York—the one name that has reappeared is that of Herbert Marcuse, the neo-Marxist philosopher whose hatred of the mechanized, bureaucratized life of modern man has led him to propose a revolutionizing of all society. Several months ago, Marcuse was asked in an interview whether he was pleased at seeing his name carried on placards and his words quoted in so many student manifestoes. No, said Marcuse, he was not pleased; he was distressed. Society needs to be radicalized and politicized, but not the university! The university must remain an island. I am sure that if any young rebels saw that interview, they would merely cross out Marcuse's name and go on, fully confident now that all heroes are finks and that

the universe itself is made of silly putty. And that would be too bad because Herbert Marcuse is right: the university is an island.

The university is greater than the sum of its parts; more than the people who animate it and motivate it at any given moment. The constituency of the college includes the past. The dead have bequeathed to us a frightful burden—we must preserve for them their immortality. (During the fifteenth century, Aeneas Sylvius—later Pope Pius II—when made aware of the possibility of a Turkish conquest of Europe, wrote: "How many names of mighty men will perish! It is a second death to Homer and to Plato!") The university must shield knowledge against those who would abuse it; protect the search for truth from those who claim truth and deny the quest.

And there is more. What Henry Adams said of a teacher can be said as well of the university: it affects eternity; it can never tell where its influence stops. The university is responsible to the future. Marcuse is right—the university is an island—an island in time. The task of the men who inhabit that island is to find the way to fulfill the multiple obligations of the university; to determine how they may, with justice, satisfy their covenant with the past, the present, and the future.

The difficulties, of course, are many and they are not always obvious. There is a tendency, for example, to assume that a moral commitment to contemporary society is somehow incompatible with the intellectual commitment to learning. There are too many instances of the myopia that prevents some from distinguishing between the institution and the men who control it momentarily. There are too few among the activist faculties who recognize that the sword they brandish has two edges and can cut both ways. Theodore Roszak, in his preface to the collection of essays entitled *The Dissenting Academy*, says that the new agitation in American higher education "may mean that the universities are about to cease functioning as the handmaidens of whatever political, military, paramilitary, or economic elite happens to be financing their operations. . . ." Professor Roszak seems unaware that this may be another seduction, that he may become a leader and a victim of another tyranny, no less dangerous and no less specious than the ones he assaults.

(It is impossible not to mention that of the eleven contributors to *The Dissenting Academy*, two are members of the faculty at the Massachusetts Institute of Technology and one other received his Ph.D. from that university. In early December, the *New York Times* reported that M.I.T. had refused to restore Walt W. Rostow to his professorship there appar-

ently because of his reputation as a hard-line supporter of the war in Viet Nam. It seems we are still a long way from Olympus.)

I SUGGEST that those of us who have been moved to active protest by the inhuman effects of an unjust and immoral war are *not* thereby forced to abandon Socrates. It would be folly to endanger the teaching of all history because some historians have irresponsibly ignored the black man's part in U.S. history. Doing away with graduate schools is not the way to deal with the irrelevancy of some graduate programs. Destruction never was, and is not now, a suitable response to abuse. The fabric of institutionalized education is repairable—if we only remember that the corruption of the university was accomplished by men and is, therefore, susceptible to cleansing by men.

The academic world throughout the West is in the midst of profound crisis, a crisis perhaps as great as that posed by humanism to the medieval Scholastics, or by science to the humanities in the seventeenth and eighteenth centuries. The way out is beset by devilish obstacles which are difficult to distinguish from one another. We may well choose to live with our mendacity and our failure; the life of the pig is indeed an ecstasy, especially if it is supported by the wealth of government grants. Or we may find, when it is all over, that we have been duped by false prophets who have tranquillized us into a hardening of the status quo.

For myself, I reject the schemes of both the established academics and the nihilists who attack them. I say *no* to Barzun, who would have us violate our obligation to the present. The belief that we can escape the questions by pretending they have not been voiced is an unacceptable answer. To follow that path would put us into the company of the clerks who refused to look through Galileo's telescope. But I am equally vehement in refusing the one dimensional slogans of young men like Daniel Cohn-Bendit and Mark Rudd who have only persuaded me to cling more tightly to my Milton. Both solutions would condemn us to irresponsible actions; and worse, both would limit the alternatives that must be preserved for posterity.

Perhaps the way could be made clearer if we were able to look at the problem differently; if we were to ask not what we are doing, but why we do it. John Henry Newman defined the university in terms of its goal which, he said, is to create a gentleman. "It is almost a definition of a gentleman to say that he is one who never inflicts pain." Newman went further than simply describing the idea of a university. When he was elevated to the College of Cardinals, he composed this

motto for his coat-of-arms: "*Cor ad cor loquitur*—Heart speaks to heart."

One of the most recent and most judicious analyses of the contemporary crisis in academic life is the report of the Cox Commission created by the Columbia University trustees to examine the tragic days of April and May, 1968, on that campus. The report opens with a judgment on the current student population: "The present generation of young people in our universities is the best informed, the most intelligent, and the most idealistic this country has ever known." That intelligence, thoughtfully harvested, and those ideals, creatively channelled, can mean restoration and renewal for the university and for those who are pledged to its expanding destiny. The profession of Socrates, irresistibly compelling and mysteriously revived in each generation, is the promise of Newman: *Cor ad cor loquitur*. ■



Dr. Weinstein, who joined the LA SALLE staff after seven years on the faculty at Temple University, was one of two recipients of 1969 Lindback Awards for "distinguished teaching."



# In Search of A Community

BY JOHN J. KEENAN, '52  
ASSOCIATE PROFESSOR OF ENGLISH

"AT LA SALLE? You must be kidding!"

It had been a bad day at the office and now this. He grabbed the newspaper from his wife and looked at the headline and the picture. "La Salle Students Sit In Protesting Compulsory ROTC"; the picture was recognizably College Hall, but the students . . . well, some of them had beards and long hair. Mr. Loyal Alumnus groaned.

"What is that place coming to anyway?" he said to his wife, gazing sadly at the olive in the bottom of his glass. "In my day you had to wear a coat and tie and they didn't take any of this nonsense. I think I'll write a letter to the president. Who's in charge? That's what I'd like to know."

And he did write to the president. Maybe the hypothetical drama above didn't take place in your house last April, but something like it took place in enough homes to bring a noticeable increase in the president's mail and at least one vocal and lengthy meeting of the alumni association.

The reaction of a majority of La Salle alumni is the same as that of alumni all over the country: puzzlement, an uneasy fear, and a righteous anger that urges some kind of crack-down. The mood of the nation is reflected in a proposed House bill that would refuse federal aid to any college that did not establish a code of conduct governing the behavior of its students.

It is easy for the over-30 alumnus to be angry with today's students. The temptation is to generalize about their behavior, their dress, their hair, their language, or whatever. But the truth, as always, is complex and not easy to deal with in satisfying emotional purges of righteous anger.

There was all the difference in the world, for example, between La Salle's sit-in last April and the Columbia riots or the Cornell building-seizure. Though both were demonstrations of dissent from the decisions made by authority, the degree and manner of expressing this dissent were significantly different.

At La Salle, no one's right to attend class was threatened, no property was seized, no personnel were in any way abused. The sit-in was part of a continuing dialogue among students, faculty, and administration that had been going on for more than a year; most of those participating saw it as one way of demonstrating the depth of their concern over a particular problem.

For those who had to depend on the often brief and misleading accounts of the April sit-in that appeared in the newspapers, a close observer's report and interpretation may serve a useful purpose.

Long before the much-publicized Hesburgh statement, Brother Daniel Bernian had made his position clear in a memo to students and faculty. The memo supported the American Association of University Professors' statement condemning demonstrations that interfered with the rights of free speech or with the proper functioning of the educational processes of the college. Students engaged in such disruption were advised

that they would be liable to penalty "up to and including expulsion." But the President did not in any way attempt to stifle the students' right to peaceful dissent.

The sit-in was conducted along the non-disruptive guidelines agreed upon by the administration and an ad hoc committee of students. According to the committee leadership, students felt that they had not been able to communicate through the regular channels the depth of their opposition to compulsory ROTC; the sit-in was an effort to urge College Council to reconsider its previous 7-6 vote to continue the program until January and then review the matter.

When the Council met later in the week to reconsider the matter and voted to make ROTC voluntary, most newspapers reported it as a capitulation to student demands. In the context of the national scene, many readers who could not have known the full story saw it as just one more breakdown of authority.

THAT KIND of generalization fails completely to take into account the complexity of the issue and Council members' sincere efforts to be fair to both sides. In voting to permit compulsory ROTC to continue until next January, the majority of Council members were trying to act with careful deliberation, permitting the ROTC people time to enact reforms they had planned which would make the program more academic and thereby meet some of the students' objections. The students, on the other hand, felt that the matter had dragged on long enough and that it was now or never. The sit-in was seen as a last-ditch effort to get the message across to the administration in a peaceful and orderly way. Those who changed their votes at the second Council balloting cannot reasonably be seen as "giving in" to student radicals.

Some of the students would like to think that. Some of the alumni who wrote intemperate letters to the College or withdrew their pledges were all too ready to believe that. They were not present for the hours of meetings, the dozens of dialogues that changed many minds. They were not present for the three-hour faculty meeting which ended with the faculty inviting those sitting-in to join them for refreshments. They might well have been impressed with the sight of teachers, students, and administrators talking, arguing, discussing the issues together until after midnight.

Although it is difficult to say which arguments changed which Council members' minds, one often-heard argument was based on the College's stated objectives, the point being that compulsory military science was difficult to justify in the light of these objectives. One Council member who changed his vote said that he reconsidered because of new evidence: a legitimate referendum had been taken since the first vote and had indicated that students opposed the program 2 to 1; in his opinion, the military's arguments in favor of the compulsory program did not weigh heavily enough to justify forcing





## *Is La Salle guilty of 'softness' toward students?*

it upon a majority who clearly did not want it.

The positive value of the sit-in was not that it changed a decision that students did not like, but that it created through crisis a closer communication among the various elements on campus. It was painful, it could have been dangerous; but in the opinion of this observer, the sit-in at La Salle had more positive than negative effects, especially in the evolution of the College's sense of community.

**I**N SUM, there are sit-ins and there are sit-ins: some are constructive, legitimate expressions of student concern; others are anarchistic and destructive attacks lacking both wisdom and charity, and representing only the most sentimental and simplistic Rousseauism.

But many people see such distinctions as unimportant. They point out that the real attack is on authority, no matter how idealistic the particular cause may be. And it is this attack, they say, that must be repelled at all costs.

There is no doubt that authority does not mean what it once did. It used to have a beautiful simplicity: obey the man with the title, whether it be father, king, pope or president. Since the authority of such a leader implicitly came from above, it was absolute. But things change. Fathers no longer sell their children into bondage without consulting their wives or considering the children. Kings bow to parliaments, popes call councils, and college presidents talk to practically everybody before deciding on anything.

As theologian John McKenzie points out in his discussion of the nature of authority, "We do not have power first and then a society in which power may be exercised; first we have the society with its own end, and then authority as one of the means by which the end is achieved." The moral base of authority rests on its ability to command "the right thing to do," that is, that which is in keeping with the ends for which the society exists.

But what happens when there is disagreement about the ends for which a particular society (a college, say) exists? If we are not to be caught in an absolutism on one hand or the chaos of complete individualism on the other, says McKenzie, there must exist some channel that will permit authority and the governed to sit down together and arrive at some common judgment on the reasonableness of a particular regulation or command.

In a philosophical nutshell, that is exactly what has been happening on many college campuses. The concept of authority is being redefined. Instead of being exercised by one source—be it president, trustees, faculty, students or alumni—it is being widely spread throughout all of these groups.

To bring all of this theorizing down to the practical level, let us look at some of the changes in the structure of authority that have taken place at La Salle since the first great surge of growth after World War II.

Brother G. Paul, who served as president between 1945 and

1952, remembers his principal task as that of creating some sort of organization capable of dealing with a student population increasing at the rate of 100% per term. Most major planning decisions were made by the president, with whatever informal counsel he chose to seek out.

The president did establish some administrative and faculty committees, the most important of which was the committee on college policy. In addition to the president, this committee included the dean, the registrar, and four of the senior faculty members, including Drs. Roland Holroyd and Joseph Flubacher. The size of the College made informal discussion practicable, but, as Brother Paul recalls, there was no doubt that the responsibility and the power lay with the president.

"The faculty showed little interest in participating in administrative problems and the students did not have, nor did they expect to have, any voice in policy-making," he said. "Everybody was so over-loaded with work in those days that only the president could be expected to concern himself with long-run planning."

If the president did not have to concern himself in those days with continuing consultation with faculty and students, he did have one other power source to consider whenever he made a decision. From the days of Denis Cardinal Dougherty, the Archdiocese of Philadelphia had often shown an active interest in dabbling in the affairs of Catholic institutions, including colleges. The late Cardinal Dougherty was honorary chairman of the board of managers until his death in 1951. Decisions regarding property sales, building plans, and the like were usually cleared with the Archbishop's office. Though Dougherty's successor did not choose to sit on the board, the Archdiocese continued to be an occasional factor in the College's decision-making processes throughout the 1950's.

**D**ESPITE whatever complications this practice may have engendered, Brother Paul made innumerable decisions of far-reaching consequence, and he made them largely on the basis of his own analysis and judgment. He instituted a new curriculum, carried out Mr. Joseph Sprissler's suggestion to start an evening division, built a library instead of the fieldhouse some alumni supporters wanted, brought an ROTC unit to the campus, and began the residence halls.

The centralizing of power in the office of president appears to have increased rather than diminished during the administration of Brother Stanislaus (1952-58). The committee on college policy, which included faculty members up until 1954, is not listed in the catalogue for 1956-57, for example, and was replaced by a College Council made up entirely of administrators.

Brother Stanislaus made efforts to revitalize the Board of Managers, which had exercised little other than ceremonial power, but he was only partially successful. The president remained the focal point of important decision-making on the campus.

THE ADMINISTRATION of Brother Daniel Bernian (1958-69) seems likely to be remembered for the new directions it charted in decentralizing authority. In his desire to make use of the talent available, Brother Bernian made a series of moves that brought the College into step with the best thinking in educational and business circles. First, he reorganized the administrative structure under four vice-presidents, encouraging each vice-president to further delegate authority within his area. The powers and responsibilities of department chairmen were greatly upgraded.

Many business firms had pioneered the "committee" or "team" concept of decision-making on the theory that many good minds interacting might take longer to reach a decision, but in the long run that decision was more likely to gain support, having been the work of an involved and committed group rather than an autocratic decision handed down from above.

The vice president for academic affairs, Brother Daniel Burke, was particularly active in seeking the wisdom of the faculty through enlarged participation in important committees on academic development, curriculum, and other such areas. The faculty was deeply involved in the self-study of 1963 and gradually became accustomed to participation in policy making. As a result of the first faculty workshop in 1965, the machinery was set in motion to establish a Faculty Senate. Through this institution and the seating of three of its members on College Council, the participation of the faculty in policy-making was assured.

Now, most observers of the college scene do not object to a larger voice for faculty in the policies of the institution. What they do object to most strenuously is the idea that the students are taking over the place, that the administration lacks sufficient resolution to rule. The attitude is crystallized in the memorable mixture of metaphors produced by Representative William J. Scherle (R-Ia.), sponsor of a "get-tough" resolution to cut off federal funds from troublesome colleges. Said Representative Scherle: "Perhaps this will put a little starch in the backbone of weak-kneed administrators."

Is La Salle guilty of "softness toward students"? Is the administration turning too much power over to those who are immature, radical, and dangerous?

The evidence does not support such contentions. It is certainly true that students are no longer ignored; they are treated as one segment of the college community. They are invited to share in the concerns of that community by sitting on committees with faculty members and administrators. In these meetings their opinions are weighed on their merits, not rejected or unheard because of their student status.

Student participation is today a fact of life at La Salle College. Most departments have organized departmental boards so that their majors will have representation in departmental policy. The feeling of many chairmen is that these

boards offer a desirable means of communication with the department's majors. Students have had some valuable contributions to make in the re-structuring of certain English and psychology courses, for example.

In addition to representation on major committees, students last year (with the support of the Faculty Senate) gained three seats on College Council, the principal advisory body to the president on programs, budget, and policy.

One of the outcomes of the sit-in last April was the establishment of a committee of students, faculty, and administrators to study the decision-making process of the College. This committee has been meeting weekly throughout the summer doing the laborious, time-consuming work necessary before making recommendations. The committee's recommendations will then be submitted for thorough discussion by faculty, administration, and student body before a vote will be taken.

Such work is not that of irresponsible student agitators. At La Salle, the structures are evolving to give students a voice and a role to play in the life of the College.

As JIMMY DURANTE used to say, "Everybody wants to get into the act!" As student-faculty participation in policy making has grown, there have been signs of a stirring of interest among both the alumni and the Board of Trustees.

Members of the alumni association joined with students and faculty in extended dialogues during Education Week. An Alumni Advisory Council has been formed to strengthen relationships with the individual departments so that current students may benefit from the advice and counsel of alumni presently working in that field. There is some feeling among members of the alumni association executive board that a representative of the association should have an *ex officio* seat on the Board of Trustees.

The new role to be played by the Trustees remains to be seen. The Board has just been reorganized and enlarged, with lay members now in the majority. Several of the new members have expressed a desire to get closer to the day-to-day operation of the College so that they may better understand its problems. To this end, a delegation from the Board sat with the new committee studying the decision-making process for a searching discussion of the role to be played by each segment of the community.

"Who's in Charge?" The pessimist may grumble, "Nobody. That's the trouble."

But a thoughtful analysis of the situation at La Salle suggests that a better answer might be, "Everybody—administration, faculty, students, trustees, and alumni. All of these groups are today working hard and painfully toward an understanding of what it means to be a college community." ■

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*Mr. Keenan, who joined the La Salle staff in 1959, has been a frequent contributor to LA SALLE and many other scholarly and general circulation periodicals.*



# College Hall Sit-In: Sounds of Silence

*And in the naked light I saw  
Ten thousand people, maybe more.  
People talking without speaking,  
People hearing without listening,  
People writing songs that voices  
never share,  
No one dared, disturb the  
Sound of Silence.*

"SOUNDS OF SILENCE"  
BY PAUL SIMON

TO SOME, it was the birth of The Movement at La Salle, a subversive attack on constituted authority.

Others saw it as an all-too-feeble effort to gain student power from both the administration and student government, so called.

Actually, it was neither.

There are as many views of the four day College Hall sit-in this April as there were demonstrators — probably more, since at no time did their number exceed 300.

The protest did not begin this Spring, however. It was nearly as old as the Army Reserve Officers Training Corps (ROTC) program at La Salle. Although many ROTC demonstrations wracked campuses across the nation last spring, the anti-ROTC protest at La Salle was unique in that it hinged not on the ROTC itself, but on the fact that the first year of the program was *compulsory* for all freshmen.

Even though the La Salle "cause" broadened during the sit-in to include a "study of the decision-making process," the compulsory aspect of ROTC was the

issue that made it possible to radicalize enough students to assure a successful protest.

Unlike the recent outbursts at Harvard, Dartmouth and on other campuses, the issue was never whether ROTC had a place on the campus. La Salle was among the few schools which retained a mandatory ROTC program for freshmen and, until 1965, had a compulsory first two years.

Similar to other campus ROTC protests, however, the La Salle ROTC issue remained dormant until the Vietnam conflict dramatized the role of the military in many facets of American life today. During the past 18 months, there were several "anti-ROTC" demonstrations which occurred at traditional ROTC functions, i.e., the Mass of St. Barbara and the annual review.

But even Vietnam and campus ROTC events failed to mobilize a significant student reaction to mandatory ROTC. It was decisions by two campus bodies which apparently triggered the protest.

Last December, after a highly controversial poll of students and faculty apparently revealed opinion against compulsory ROTC, the Faculty Senate voted 10-4 to retain mandatory ROTC. The issue boiled over this March when the College Council, seriously divided over the issue, voted 7-6 to keep the ROTC program mandatory for freshmen.

It was at this point, *after* deliberations by two of the College's most important bodies, that 75 students formed an Ad Hoc Committee (AHC) which then pe-

titioned College Council with some 1750 names to change its decision.

Council, which has three faculty members and three students among its 14 members, reconsidered the matter but would not alter its vote. Instead, it directed that a plebiscite be held to determine student and faculty opinion on the matter.

A majority of the students and faculty voted to make the ROTC program entirely voluntary, although the faculty surprisingly voted 65-62 to retain the mandatory first year. The students voted 1159-556 for a voluntary program and the administration 19-8 retain the compulsory freshman year. The total vote was 1229-640 favoring *voluntary* participation.

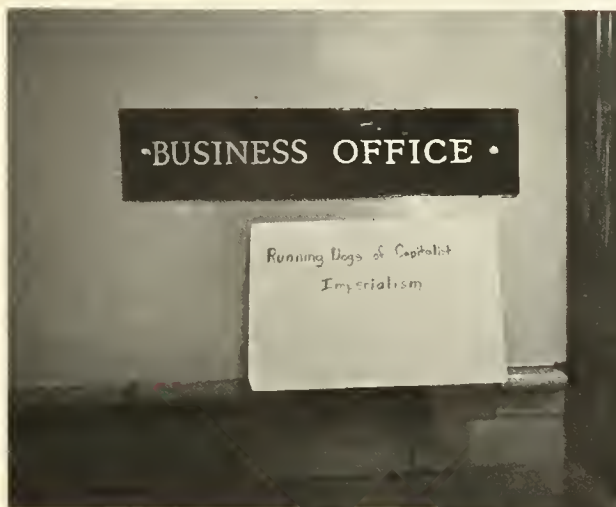
It was at this point that students and administration seemed to become polarized and communication became meaningless. The AHC "insisted" that the Council "confirm the results of the plebiscite" or there would be "no alternative left but direct action." The Council, instead of deciding itself whether the results of plebiscite merited reconsideration of its earlier vote, decided to pass the entire issue on to the board of trustees for final consideration.

All indications now are that Council considered this to be a way of giving the issue to a body more capable of "impartial" consideration. To the AHC, however, it was a 'cop out'—Council had passed the buck.

Moreover, the AHC denied the right of the trustees to even consider the problem. "All future questions of an academic nature," their manifesto published during



Sit-In Vignettes: a meeting in the student chapel (left); an "indictment" of a visible sign of society (center), and St. La Salle's view of the protesters.





Encounters: brief, but boisterous  
between a veteran's group  
commander (below) and  
faculty-student dialogue (right).



the sit-in stated, "should be decided, not by the trustees, but by a decision-making body composed entirely of members of the La Salle community."

The battle lines were now clearly drawn: the trustees had been asked to decide upon an issue which a number of students considered (1) already decided by the plebiscite and (2) beyond the trustees jurisdiction in the first place.

Some 200 students sat down in the first floor corridors of College Hall shortly after noon on Tuesday, April 15. It was an odd sight, this group of La Salle students who were willing to subject themselves to inconvenience and occasional ridicule just because they believed in what they said.

There have been many assertions and much conjecture about "outsiders" taking part in the demonstration; some with a conspiratorial bent suggest "outsiders" planned and controlled the entire protest. It is difficult, if not impossible, for anyone to be certain about participation by "outsiders," but excepting some girl friends from other colleges, most were recognizable as La Salle students. Another exception was the local commander of a veteran's group who made a brief but boisterous visit one evening.

The demonstration continued for three nights and days, with both student and administration representatives negotiating

in marathon sessions continuing throughout much of each night. By now the students' demands included the "review of the decision-making process" and the exclusion of trustees from academic decisions, and the A.H.C. was joined by the Black Student Union (BSU).

Curiously, it was the ROTC issue—the spark for the fire—that was first resolved. Brother Daniel Bernian, F.S.C., Ph.D., then La Salle president, and his negotiators announced Wednesday night that the ROTC program would be optional for freshmen entering La Salle this fall.

But the "decision making" point would take many more hours of negotiating to work out. Merely the composition of a committee to study the matter was a thorny problem — one which persisted long after the sit-in, because existing student government organizations contested the right of the AHC and BSU to have what they considered inordinate representation on the committee.

The sit-in ended with a whimper, not a bang. Somehow, perhaps because of simple fatigue, the student demonstrators seemed as pleased by the end of their ordeal as by any accomplishment.

Or, perhaps subconsciously, they realized it was really an unhappy victory, one predicated upon "demands," "capitulation," "ultimatums" and, yes, "victory."

Too often, it seems, the rhetoric of our time controls (at least influences) our actions.

It was also a testimony to the failure of human communication, which, ironically, despite technological methods rivaling the science fiction of only a decade past, seems to have changed little since the Stone Age.

Which is not to say that the grave problems facing colleges and universities could now be solved merely by better communication techniques. College presidents are clearly being squeezed from both sides—campus radicals seeking more power and an outraged public clamoring for more stringent controls.

But one can not help but wonder just how the radical movement was born and wherein lies its appeal. It is easy (and probably somewhat correct) to blame our problems on too many parents following Dr. Spock's permissive advice over the past three decades. But surely there must also have been many college administrators who either couldn't or wouldn't communicate with the students they ostensibly served.

*People talking without speaking,  
People hearing without listening,  
People writing songs that voices  
never share,  
No one dared, disturb the  
Sound of Silence*

R.W.H.

## Laymen Control Trustee Majority

THE College this semester announced a sweeping revision of its board of trustees, which for the first time in the 106-year history of the College will be controlled by laymen.

The new board, which is the legal policy-approval body at La Salle, became effective Feb. 11 at the initial meeting under a revised constitution that specifies membership be increased from 12 to 18 members, 11 of whom must be laymen.

At least two of the lay members are not Roman Catholics.

The new constitution also provides that a layman *may* be elected chairman of the board, which is now headed by Brother James Carey, F.S.C., provincial of the Baltimore District of the Brothers of the Christian Schools, the teaching order which conducts the College. Brother Carey was re-elected last fall for an interim period which concludes this October.

The remaining seven posts on the board are to be held by Christian Brothers.

Although La Salle has had laymen on its board since the founding of the College in 1963, the body was formerly composed largely of religious, among them several prominent members of the clergy in the Philadelphia area. The late Denis

Cardinal Dougherty was once board chairman.

Four lay members of the board were re-elected in the revitalization. They are industrialists John F. Connelly and Joseph Schmitz, Jr., builder John McShain, and H. Blake Hayman, M.D., a physician.

The new lay members are F. Bruce Baldwin former chairman of the board, Horn and Hardart Baking Co.; William B. Walker, former president, First Pennsylvania Banking and Trust Co.; Francis J. Braceland, M.D., professor of psychiatry, Yale University; Charles McDonald Grace, president, McDonald Co., New York; Theodore H. Mecke, a vice president of the Ford Motor Co.; Dr. George D. O'Brien, dean of Middlebury College, Vermont, and Francis J. Dunleavy.

The revised constitution also limits the number of members from the La Salle staff to one—the president of the College. Also specified is that at least three members must be alumni.

Former La Salle president Brother Daniel Bernian, F.S.C., called the revised board “a body of men who are capable of making the great decisions upon which La Salle’s future will hinge.”

The new board ruled at its initial meeting that faculty tenure be given to religious on the staff who meet the requirements demanded of all lay faculty members—notably seven years teaching service. The



Brother Emery Mollenhauer, F.S.C., Ph.D.

decision has the effect of giving religious a relatively autonomous position with regard to teaching at La Salle, rather than face transfer to another school conducted by their religious order.

## Six Administrative Heads Named

Six new administrative heads, among them a new academic vice president and three new deans, were appointed this spring by Brother Daniel Burke, F.S.C., Ph.D., president.

Brother Emery Mollenhauer, F.S.C., Ph.D., for the past eight years the dean of La Salle’s evening college, was named academic vice president, succeeding Brother Burke in a post he held since 1959.

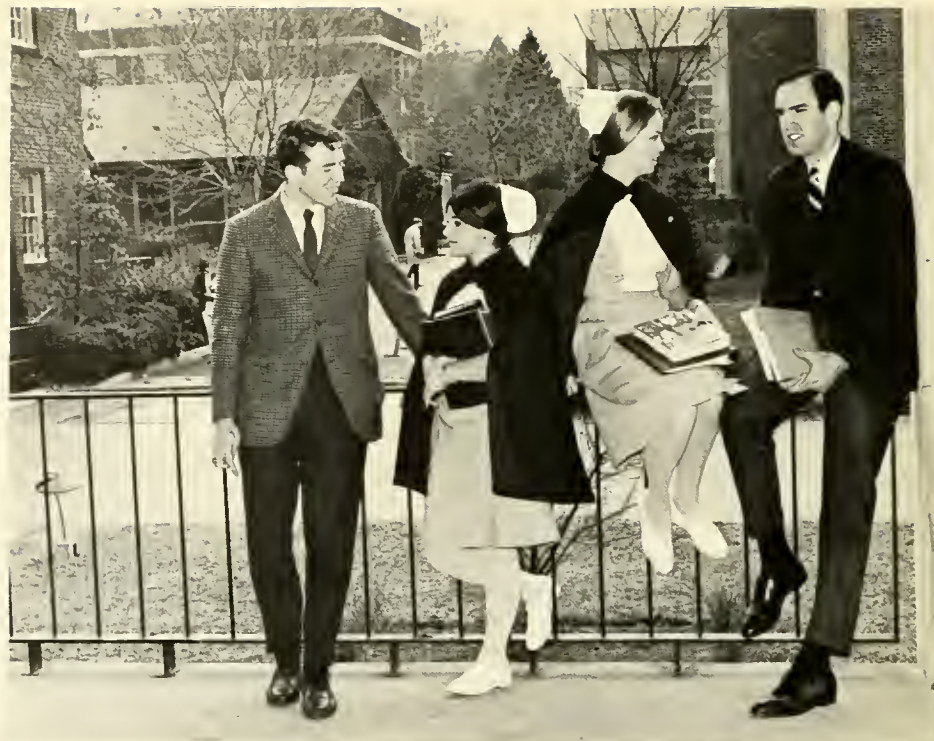
Succeeding Brother Emery as dean of the evening division is Brother Walter Paulits, F.S.C., Ph.D., associate professor of English, who has been a member of the La Salle staff since 1956.

Two new deans were also appointed. Brother David Kelly, F.S.C., Ph.D., associate professor of classics and linguistics, was named dean of arts and sciences, effective Aug. 15, and Bruce V. MacLeod, assistant professor of industry, is the new acting dean of business administration, effective Aug. 1.

Brother Kelly succeeds Brother Robert



La Salle and Germantown Nursing School students get acquainted.



Doran, F.S.C., who pursues doctoral studies at the University of Pennsylvania. MacLeod succeeds Brother David Pendergast, F.S.C., who has been named director of educational services.

Brother Patrick Ellis, F.S.C., Ph.D., associate professor of English and former director of the honors program, was appointed director of development.

Robert S. Lyons, Jr., for the past seven years director of sports information at La Salle, was named to succeed Ralph W. Howard as director of the news bureau and editor of *LA SALLE*. Howard accepted the position as editor of the *Temple University Review*. Frank D. Galey, Jr., '66, succeeds Lyons as sports information director.

## Germantown Nurses Enroll in Fall

STUDENT nurses at the Germantown Hospital School of Nursing, beginning with a three-year program in September, will be the first young women to enter the day classes of the College on a full-time basis.

The adjoining campuses of the two institutions form a natural affiliation situation. Formerly, Germantown Hospital students took their academic and science courses at the University of Pennsylvania. The new arrangements are regarded with enthusiasm, not only because of the convenience and special study opportunities

involved, but because the students will receive 35 college credits toward a college degree. It is unusual that a diploma school of nursing can offer college credits.

The courses, which will be taken for three days a week through the first three semesters, will include English, chemistry, sociology, psychology, anatomy and physiology and microbiology. Brother James Muldoon, F.S.C., a biochemist who also is a registered nurse, will coordinate the program as liaison for La Salle.

La Salle and Germantown Hospital have both served the community for more than 100 years, and the Hospital has educated 1,300 nurses since the school was opened in 1892.

In addition to its well correlated courses and rounded clinical experiences, the Hospital students benefit from affiliations in rehabilitation at Magee Rehabilitation Center and psychiatric nursing at the Institute of the Pennsylvania Hospital. Germantown Hospital accepted male as well as female students.

## Chestnut Hill-LSC Link Expanded

LA SALLE and Chestnut Hill College this fall will expand an extensive program of co-institutional association for students enrolled at each school. The plans were revealed by Brother Daniel Burke, F.S.C., Ph.D., president, and Sister Mary Xavier, president of Chestnut Hill.

Two of the oldest Roman Catholic undergraduate colleges in the area, La Salle and Chestnut Hill began a cooperative program on a small scale some four years ago, but participation has been limited to less than 50 students from both schools.

A much broader program of coordinated programs is planned for this fall in the areas of psychology, fine arts, sociology and modern languages. Joint programs in other fields will follow shortly thereafter. Regular transportation between the two schools is also under discussion.

"The origins of this association," a statement by Brother Burke and Sister Xavier said, "long precede the present rush toward college mergers. In many ways, the two colleges are very well situated for their association.

"Unlike full-scale mergers that eventually result in the absorption of one institution by the other," the statement concluded, "the administrations of La Salle and Chestnut Hill see the future in a kind of association that is often found in English and European universities, in which two colleges would be joint components of the same institution."

## Coeds in Dorms: Only on Saturday

LA SALLE this spring permitted its resident students to have female guests visit dormitory rooms on Saturdays between

## Brother Bernian, President (1958-69): A Vital Force

**"T**HE PRESIDENT has been too lax; he has been too firm and unyielding; he has not listened to his faculty; he has indulged his faculty or his students; he has acted too fast; he has waited too long to act; he has called in the police; he hasn't called in the police. Whatever it is he should have done, he didn't do it; whatever he shouldn't have done, he foolishly did."

The president of Clarmont University Center in California thus characterized the agonizing plight of the college president of the 1960's and, in a very real sense, also sketched the tenure of Brother Daniel Bernian, F.S.C., Ph.D., as president of La Salle for the past 11 years. He had been honored by many groups when he retired this June after the longest term as head of the College in La Salle's 106 year history.

Like most of his presidential colleagues, Brother Daniel was often damned if he did, damned if he didn't. Most always, however, he *did*, and his administration was one of *action*.

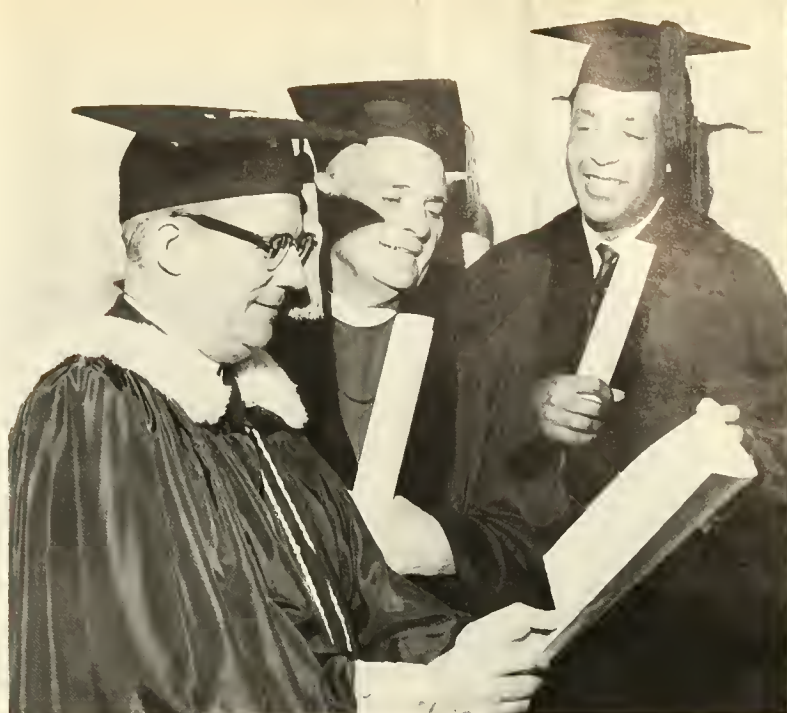
Among the many innovations on the campus during Brother Daniel's tenure were the appointment of two lay vice presidents in 1959; initiation of La Salle-in-Europe and the summer Music Theatre; founding of the Faculty Senate; the naming of a majority of laymen to the board of trustees and student/faculty appointments to the College Council, and several new buildings.

Brother Daniel's activities were not limited to the La Salle campus, however. He had become a figure in higher education in the Commonwealth. Among his many positions, he served as chairman of the Mayor's Commission on Higher Education, a member of the trustees of the Community College and on the Governor's Commission for Higher Education.

His new assignment includes a year of study in Spain and France, for which he departed this summer, then assignment to one of the Christian Brothers' mission outposts in Africa or Asia.

Only later generations will be able to judge the total value of Brother Bernian's accomplishments, which were many and varied. But one thing is certain; he was a vital force in what may prove to be a crucial decade in the history of La Salle College.

R.W.H.



Brother Bernian was honored by (top to bottom) the College at commencement, Congregation Beth Or, and the City of Philadelphia.



Former Vice President Humphrey meets and greets La Salle students at library designation.



8 and 11:30 P.M.

The innovation, which was tried on an experimental basis April 10 through May 17, resulted from a poll of La Salle's 600 resident students, according to Brother Charles Gresh, F.S.C., dean of men.

Of the 338 resident students who responded to the poll, 327 voted for a change in the ruling prohibiting female guests in the dorms.

The students' Residence Council outlined several rules for the new procedure, among them that doors may be closed, if desired. The Council added that, "this is an experimental period and its continuance will depend upon the response and conduct of resident students."

## Library Designated Lawrence Memorial

"TODAY, college students offer this country a talent bank of hope and concern," former Vice President Hubert H. Humphrey told a La Salle audience this spring.

Humphrey, now a college professor in his native Minnesota, was the principal speaker at ceremonies designating La Salle's library the David Leo Lawrence Memorial Library, honoring the late governor of the Commonwealth.

Some 400 religious, civic and political leaders attended the event, among them

the Most Rev. John J. Graham, D.D.V.G. auxiliary bishop of the Archdiocese, and the Rt. Rev. Robert L. DeWitt, D.D., bishop of the Episcopal Diocese of Philadelphia.

Brother Daniel Bernian, F.S.C., then La Salle president, officially designated the library in memory of Lawrence, the first Catholic governor of Pennsylvania. Gerald Lawrence, the late governor's son, presented a color portrait of his father to Brother Thomas Warner, F.S.C., La Salle librarian.

Humphrey praised Lawrence as a man who "faced and conquered bigotry" and who "knew America must be an open society with an open heart." He called upon college students to "seek not only our problems, but their solutions."

"As a more informed, more widely read, better educated, more idealistic and sensitive generation," Humphrey said, "yours is perhaps the most difficult task—the task of harnessing America's potential for good to the urgent responsibilities of all mankind—peace and justice.

"For, as (Notre Dame President) Father Hesburgh recently observed, 'In a rapidly changing world, the real crisis is not one of authority, but a crisis of vision that alone can inspire great leadership and create great morale in any society.'

"David Lawrence had that vision," Humphrey continued. "He drew his strength from his humble origins and

when asked to sum up his political credo he wisely stated, "political arrogance is political suicide.

"As David Lawrence presided over the Renaissance of his native Pittsburgh, let his spirit preside over a renaissance of reason and brotherhood emanating from this library," Humphrey concluded.

## Bernian, Blake Honored At Commencement

THE retiring president of La Salle and the general secretary of the World Council of Churches were among the honorary degree recipients at La Salle's 106th commencement exercise this June.

Some 10,000 parents and friends attended the exercises, where over 700 graduating seniors received bachelor's degrees conferred by Brother Daniel Bernian, F.S.C., Ph.D., then La Salle's president.

Brother Bernian, who retired after 11 years in the office, received an honorary Doctor of Pedagogy degree conferred by Brother James Carey, F.S.C., chairman of La Salle's board of trustees.

Other honorary degree recipients were the Rev. Dr. Eugene Carson Blake, general secretary of the World Council of Churches, and the Hon. A. Leon Higginbotham, Jr., U.S. District Court Judge for the Eastern District of Pennsylvania, each of whom received Doctor of Laws



Arthur Clarke, author of "2001: A Space Odyssey," is sought for autographs during his campus visit.

degrees conferred by Brother Bernian. Each honorary degree recipient briefly addressed the graduates.

Earlier, 70 La Salle seniors had received U.S. Army commissions at ceremonies held in the College Union Building on the campus. It was the largest number of commissions awarded since the inception of the ROTC program in 1951. Col. Stephen Silvasy, professor of military science, administered the oath.

Brother Bernian was also honored at the commissioning. Maj. Gen. William M. Fondren, chief of staff of the First Army, presented a special Department of the Army award in recognition of Brother Bernian's support of the ROTC program during his tenure as president.

## Howard Receives 21st Collegian Award

RALPH W. Howard, until this summer director of the College news bureau and editor of the College's alumni quarterly magazine (see "Class Notes"-1960) was the surprise recipient of the 21st annual Journalism Award of La Salle's weekly student newspaper, *The Collegian*, this spring at the paper's annual banquet.

Howard, who was honored for "outstanding contributions to the field of journalism," has received a total of seven awards as editor of LA SALLE Magazine in the past three years. In 1968, he won

the annual *Newsweek* Magazine award for "excellence in public affairs reporting." Howard has been director of the College's news bureau since 1960. He is the first alumnus to receive the Collegian Award.

Previous recipients of the Collegian Award include Ed Sullivan (1949); Bob Considine (1951); Edward R. Morrow (1954); Jim Bishop (1956); Chet Huntley (1958); Walter Cronkite (1960); David Brinkley (1961); Charles Collingwood (1963); Art Buckwald (1964); Sandy Grady (1967) and last year's recipient, Harrison E. Salisbury.

Thomas A. Curley, a junior from Easton, Pa., was named editor-in-chief, succeeding David E. Cawley, of Linwood, N.J.

## Groundbreaking Marks Founder's Day Fete

Two honorary degrees, two \$750 faculty awards and some 35 student prizes for academic excellence were presented at the College's annual Founder's Day honor convocation this spring.

The day's events, which mark the feast day of St. John Baptiste de La Salle, founder of the Christian Brothers—the teaching order which conducts the College—also included groundbreaking ceremonies for a new classroom building.

John Cardinal Wright, Bishop of Pitts-

burgh and one of four U.S. prelates recently elevated to the Sacred College of Cardinals, and Dr. James Shannon, director of the National Institute of Health, received honorary Doctor of Laws degrees at the convocation.

Recipients of the 1969 Lindback Awards for "distinguished teaching," made possible each year by a grant from the Christian R. and Mary F. Lindback Foundation, were Miss Minna F. Weinstein, Ph.D., assistant professor of history, and John F. Reardon, assistant professor of accounting. The awards were presented by Brother Daniel Burke, F.S.C., Ph.D., then vice president for academic affairs and now president of La Salle.

Miss Weinstein, Reardon and Cardinal Wright wielded the shovel at the groundbreaking for the classroom building, which will be the largest edifice on the campus. The three-story structure will be erected on ground east of the College Union Building, adjacent to the Central High School grounds. Completely air conditioned, the building will cost some \$3.3 million.

Miss Weinstein, who joined the La Salle staff in 1967, holds degrees from the University of Maryland and previously taught at Temple University. Reardon holds degrees from La Salle and the University of Pittsburgh. He joined La Salle's faculty in 1962. Twenty-four La Salle professors have previously received the awards since their inception in 1961.





Little Larry Flynn seems somewhat bewildered by the formality of the Ph.T. ceremonies honoring seniors' wives.

## Ground Broken For Hayman Hall

LA SALLE held groundbreaking ceremonies for its \$3.5 million Hayman Hall Athletic Facilities Building this spring.

Officiating at the ceremonies were Brother Daniel Bernian, F.S.C., Ph.D., former president of La Salle, and Dr. and Mrs. H. Blake Hayman. Dr. Hayman is a member of the college's board of trustees and a prominent Bucks County obstetrician and gynecologist.

Dr. Robert J. Courtney, professor of political science and chairman of the College's faculty committee on athletics, the group which planned the building, was master of ceremonies. Rev. Raymond Haggan, O.P., college chaplain, delivered the invocation and benediction.

Hayman Hall will feature a six lane swimming pool, diving well and underwater observation area with seating for 1,700 spectators, an indoor track and three full-size basketball courts. The basketball area, seating about 200 spectators, will be used strictly for intercollegiate practice and general student-faculty use.

The 90,000 square-foot structure, which will include two main levels and three inner levels, will also house an exercise room with complete weight-lifting,

gymnastic and rowing machine facilities, a wrestling room, squash and handball courts and a general game room.

In addition, the building will include a conference-reception area; offices for the athletic department staff and coaches; varsity, intramural, women's and faculty locker facilities; a health room with sauna bath and equipment, and laundry and trainer's facilities.

The 64-foot-high structure will be the highest building on La Salle's campus. It was designed by Carroll, Grisdale and Van Alen Architects.

## Clarke on '2001'

ONE of the world's leading science fiction writers this spring predicted "the unification of the world into one village in a cultural sense."

Arthur C. Clarke, author of the book and screenplay "2001: A Space Odyssey," offered his views in a talk before some 400 students and faculty at La Salle. The talk was entitled, "The Promises of Space," which is the title of his newest book.

The "2001" film, for which Clarke collaborated with director Stanley Kubrick on the screenplay, was honored by the National Catholic Film Office as "best educational film." It was also nominated for

four Academy Awards, among them for best screenplay.

"In the year 2001," Clarke said, "men will be able to live wherever they wish, without regard to occupational requirements. The world's greatest surgeon will be able to live in Bali and still perform operations anywhere in the world by using telemetering systems."

"The big city will have begun to die," he contended, "since it was necessary only because people needed to be close enough together to conduct their lives. Soon, men will need only to touch a button to communicate with any place in the world."

He added that "the next great breakthrough in technology will be in biological and genetic engineering, the creation of new organisms. We will have slaves, not human slaves but robots for all sorts of functions. What we're heading for is full unemployment; education and entertainment will therefore be vital industries."

"The main problem in our future," Clarke concluded, "may be with the mental attitudes of people, not their physical environment."

## Afro-American Fete 'Overwhelming'

APPEARANCES by entertainer Sammy Davis, Jr., and former heavyweight champion Muhammad Ali highlighted an Afro-American Arts Festival held at La Salle this spring.

Many leading figures from the local and national black community also took part in the week-long festival, which was completely created and organized by the college's Black Student Union, with financial assistance from the Black Coalition and



Sammy Davis and Muhammad Ali (left) at the Afro-American Arts Festival.

La Salle's urban studies center.

The festival, which included concerts, lectures, drama, the dance, and an art exhibit, sought to "expose in a dynamic series of activities the richness and beauty of African and Afro-American culture," according to Ronald Washington, La Salle junior who was festival coordinator.

"The community participation and the devotion of time and effort by black artists was overwhelming," Washington added.

The program also aims to raise funds for a Black Students Scholarship Fund to provide for 20 black students from the Philadelphia area to attend college this fall. To be eligible, students must be involved in work toward "the well-being of the black community and promise to serve the community after graduation from college."

## 'Ph. T.' Honors To Seniors' Wives

WIVES of 187 La Salle day and evening division seniors received "Ph.T.—Putting Him Through" degrees at the 16th annual Ph.T. ceremonies this Spring in the College Union Theatre on the campus.

Mary Margaret Dougherty, an evening student whose husband, Edward, received his bachelor's degree at La Salle's 1969 commencement, received the annual special Ph.T. award "with distinction" at the event, which recognizes the wives' assistance in their husbands' pursuit of a bachelor's degree.

Lt. Col. Robert T. Fallon, Ph.D., associate professor of military science at La Salle, was the principal speaker and former La Salle President Brother Daniel

Bernian, F.S.C., Ph.D., conferred the "degrees." Brother Emery Mollenhauer, F.S.C., Ph.D., then dean of the evening division, presented the "degree" candidates.

## 1969 Sports Log .480 Despite Court Powerhouse's 23-1

DESPITE the greatest record in history compiled by La Salle's basketball team, the Explorers' nine varsity athletic teams still finished under .500 during 1968-69 with an overall 59-64-1 record (.480).

Coach Tom Gola's team finished with a 23-1 record, won the College's only Big Five title during the year and wound up second in the final AP poll. At the end of the season, two La Salle players signed professional contracts: Larry Cannon with

Miami of the ABA, and Bernie Williams with San Diego of the NBA.

Three other Explorer teams finished with winning records. Coach Joe Kirk's swimmers finished with a 7-4 mark and came in second in the Middle Atlantic Conference championships. Gene McDonnell guided the baseball team to a 13-9-1 record and George Hines made his crew debut with a 5-4 mark.

Although they didn't finish over .500, La Salle's cross country and track teams showed improvement under first-year coach Ira Davis. The harriers were 3-5 and finished a strong second in the MAC championships. The track team (2-3) came in third in the MACs.

Other varsity records were: golf, coached by Jack T. Connors, 3-12; soccer, coached by Dr. John A. Smith, 2-10, and tennis, coached by Jack Canney, 1-16.

## MOVING?

If your mailing address will change in the next 2-3 months, or if this issue is addressed to your son and he no longer maintains his permanent address at your home, please help us keep our mailing addresses up-to-date by:

**1** PRINT your full name, class year and new address on the opposite form, and

**2** Attach the label from the back cover of this issue and mail to the Alumni Office, La Salle College, Phila., Penna. 19141.

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# CLASS NOTES



Alumni President Daniel H. Kane, '49, and 1969 Signum Fidei medalist Rev. William Finley.

**'22**

MAGNUS J. SCHAEBLER, newly elected vice president of the alumni association, recently retired as a senior administrative assistant at Bell Telephone Co. after 47 years of service.

**'33**

HENRY P. CLOSE, M.D., chief of staff at Veterans' Hospital, Philadelphia, was elected vice president of the alumni medical society. Under a change in the by-laws, he is also president-elect and will assume that office at the conclusion of his two year term. EDWARD V. STANTON, M.D., died recently in Utica New York State Hospital.

**'35**

JAMES C. GIUFFRE, M.D., medical director and chief of surgery at St. Luke's and Children's Medical Center, was the recipient of the Dean Award presented by the Philadelphia Press Association. He was selected in recognition of his "enormous personal involvement in the medical and surgical treatment of disadvantaged Philadelphians" at St. Luke's.

**'36**



THOMAS P. CALLAN

THOMAS P. CALLAN has been promoted to assistant quality control superintendent at Rohm and Haas Company, Philadelphia.

**'42**

JOSEPH P. LACY has been appointed a vice president of the Cenrral Mortgage Co. of New Jersey. HENRY J. SCHNEIDER, Ph.D., has been named manager of the industrial



Class of '49  
reunion committee.

chemicals department at Rohm and Haas Co., Philadelphia.



HENRY J.  
SCHNEIDER, Ph.D.,

'43

JAMES F. KENNEDY has been appointed assistant administrator of St. Agnes Hospital, Fond du Lac, Wisconsin.

'44-'45

A committee from the classes of 1944 and 1945 is planning a joint "escape weekend" reunion in the Fall to celebrate the 25th anniversary of each class (a little late for '44, a bit early for '45). Headquarters will be the Sheraton Motor Hotel at the Fort Washington interchange of the Pennsylvania Turnpike at Route 309. Alumni and their wives will check into the hotel after noon on Saturday, October 25, assemble at 2 p.m. for a short drive to campus, where they will be taken on a guided tour, then have a cocktail party in the College Union at 3:30 P.M.

In the evening at 8:30, dinner at the hotel will be followed by dancing. A hospitality suite will be provided from 6 P.M. for those not staying overnight. The entire package is priced at \$30 per couple; arrangements for rooms must be made with the hotel. Reservation cards will be sent out with a September mailing.

Since the two classes were disrupted by the war, the committee is making an effort to contact everyone who started with either class regardless whether they received their degree in 1944, 1945 or had to come back later. Any alumnus in the latter category is

urged to contact a member of the committee or the alumni office (VI 8-8300, ext. 421).

The committee includes: (class of 1944) JOSEPH DIORIO, M.D., JOHN FLANNERY; CHARLES HALPIN, JR., Esq., WALTER KAISER; STEPHEN MARCOE; ARTHUR PERRY; and JOHN ROONEY, Ph.D.; (class of '45) FREDERICK BERNHARDT; THOMAS BONES, THOMAS MCCANN; PETER SWEENEY; GEORGE SWOYER, and ANTHONY ZARRILLI.

'48



JOSEPH D.  
MC GEARY, M.D.

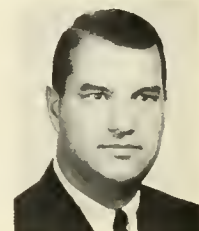
ALOYSIUS E. COAN has been appointed assistant administrator at Georgetown University Hospital in Washington. JOSEPH D. MC GEARY, M.D., has been named associate medical director for the Fidelity Mutual Life Insurance Co.

'49

VINCENT J. FOLEN has been accorded special recognition by the Naval Research Laboratory for a scientific research report which he co-authored. THOMAS M. FOY, president of Standard Business Forms and Systems of Ardmore, has been appointed guest lecturer in business psychology at the Adams School of Business. THEODORE C. KUTZER has been named as vice president and manager of the Wanamaker King of Prussia store. GEORGE A. LAPPS of the Philadelphia-DeVol general agency of National Life Insurance Co., was among 15 selected representatives of the firm's countrywide field force who participated in a career school in the home office in Montpelier, Vt. JAMES D. TYNNAN was promoted to Army Colonel in Germany, where

he is commander of the 42nd Military Police Group. LOUIS X. VIGGIANO, M.D., has been elected president of the La Salle College alumni medical society for a two-year term.

'50



JOSEPH A. GALLAGHER

JOSEPH A. GALLAGHER, senior vice president and treasurer of Industrial Valley Bank and Trust Co., was elected executive vice president of IVB. Dr. VINCENT F. MIRAGLIA, assistant director of health education at Lankenau Hospital, addressed the senior class at Archbishop Kennedy High School, Conshohocken, Pa., on "Drugs and Young People." SAMUEL J. PINIZZOTTO has been appointed assistant dean of instruction for program development and community services at Atlantic Community College, New Jersey. JOHN B. WINKLER was promoted to technical sales associate with the Enjay Chemical Co.

'51



JOHN J. BRADFIELD



JAMES W. FINEGAN

LOUIS M. BACKE, who was recently appointed vice president and director of corporate mar-



The reunion committees  
of the classes of  
'59 and '64 (opposite).



keting for Electronic Wholesalers Inc., has been promoted to executive vice president and director of corporate marketing. JOHN J. BRADFIELD has been appointed manager of field sales for Pennsylvania Crusher Corp., Broomall. JAMES W. FINEGAN has been elected president of the advertising firm of Gray & Rogers, Inc. L. THOMAS REIFSTECK, director of career planning and placement at La Salle College, has been elected first vice president of the College Placement Council, which is comprised of 8,000 members representing eight regional placement associations across the nation.

### '53

FRANK X. DENNEHY has been elected secretary-treasurer of the Optimist Club of Philadelphia. JOHN T. POTTS, M.D., is in charge of the endocrine unit at Massachusetts General Hospital and is an assistant professor of medicine at Harvard University. *Birth:* To PETER FINLEY and wife Anne, a son, Matthew.

### '54

JOSEPH A. DAWSON, chief, programs branch, has received a Federal Service Award in the non-scientific category. FRANCIS P. LOEBER, guidance director at Gloucester City N. J. High School, was recently named teacher of the week by the Gloucester City News. WARREN SMITH, M.D., psychiatrist at Einstein Medical Center and Hahnemann Hospital, was elected secretary-treasurer of the La Salle College alumni medical society.

### '55

Major JOHN J. FLOOD died recently in Vietnam. THOMAS GOLA, who returned to alma mater to coach the basketball team to its most successful season (23-1), is seeking to trade his Harrisburg seat in the Pennsylvania legislature for a post closer to home. He is running for controller of Philadelphia on the Republican ticket this Fall.

JOHN J. LOMBARD, JR., Esq., has been selected for inclusion in the 1969 edition of *Outstanding Young Men of America*. THOMAS J. MURPHY has been appointed a district manager for the Equitable Life Assurance Society of the U.S. ADAM R. SMITH, regional representative of the Federal Reserve Bank of Philadelphia, was speaker at the regular meeting of the Berks County Bankers Association. He discussed "Truth in Lending."

### '57

WILLIAM T. LEE



RONALD L. GENDASZEK was appointed a member of the committee of examiners for College Board Achievement Examination in Russian. JOHN M. GOLA has joined the staff of Fort Washington Industrial Park and Office Center as a sales representative. WILLIAM T. LEE, C.L.U., has been appointed general manager of the New York Life Insurance Co's., general office in Johnstown, Pa.

### '56

Young Men in Kentucky. G. RUSSELL WAITE has been named director of admissions at Peirce Junior College. *Marriage:* EDWARD J. MCDEVITT to Shelia W. Merlini.



ROBERT M. VASS

### '59

JOHN P. FITZGERALD and JOSEPH E. PILLA died during the past year. IRENAEUS ISAJIW, department of sociology, University of Windsor, Canada, recently published a book on causation and function in sociology. *Birth:* To LA MAR DOTTER and wife Patty, a daughter, Mary Margaret.



RALPH W. HOWARD

### '58

ROBERT E. BOYLE and IRA DAVIS have been selected for inclusion in the 1969 edition of *Outstanding Young Men of America*. GERARD DEL PRATO has been appointed principal of J. Cresswell Stewart School in Willingboro, N.J. ROBERT M. VASS has been appointed assistant vice president and manager of data processing of Industrial Valley Bank and Trust Co. JAMES F. HOWARD is superintendent of the Kentucky State Reformatory at La Grange. He has been named by state Jaycees as one of the three Outstanding

### '60

JAMES J. CANNON has been appointed general sales manager for Optical Scanning Corp. RALPH W. HOWARD, director of the College's news bureau since 1960 and editor of this magazine for the past five years, has been appointed editor of the Temple University Review. SIDNEY J. KOWALCZYK, leading representative on the staff of Metropolitan Life Insurance Company's Arlington, Va., office, participated in a four day business conference



with company officials and other field representatives in Los Angeles. **FREDERICK A. MARCELL** has been appointed mortgage collection and service officer of East Girard Savings Association.

'61

ROBERT S. LYONS, JR.



of education degree in guidance and counseling at Shippensburg State College (Pa.) He is employed as a guidance counselor in the Harrisburg School district. *Marriage:* **THOMAS C. ROSICA** to Susan McArthur and **JAMES J. WHITE** to Virginia T. Schwartz.

DOUGLAS F. McRAE



**HERBERT M. GROCE**, former manager of personnel programs and benefits for the link division of the Singer Co., has been named deputy director of the Delta Resource Development Center in Greenville, Miss. **ROBERT S. LYONS, JR.**, director of sports information at the College, has been named director of the news bureau and editor of this publication. **CHARLES V. REILLY** has been appointed press secretary to Wilmington (Del.) Mayor Harry Haskell. **JOSEPH T. WILKINS** has been appointed director and chief attorney of the Cape-Atlantic Legal Services, Inc., a federally financed program of legal assistance to the poor of Atlantic and Cape May Counties, N.J.

'62

**JOHN DUBOIS** and **JAMES KELLY** members of Gloucester City (N.J.) High School faculty were each selected "teacher of the week" in recent issues of the Gloucester City News. Capt. **EUGENE M. LEPINE** is commander of Company C, Fourth Medical Bn., with the Fourth Infantry in S. Vietnam. **DOUGLAS F. McRAE** has been appointed assistant secretary of the U.S. Trust Company of New York. **ANTHONY C. MURDOCCA** received a master

'63

of education degree in guidance and counseling at Shippensburg State College (Pa.) He is employed as a guidance counselor in the Harrisburg School district. *Marriage:* **THOMAS C. ROSICA** to Susan McArthur and **JAMES J. WHITE** to Virginia T. Schwartz.

**THOMAS J. CASSIDY** has been named manager of administration in the management services division at Johnson and Johnson. **WALTER J. GOZDAN** has transferred from the research division to the foreign operations division at Rohn and Haas Co. **JOHN KAUTZ** has been appointed assistant secretary of the Kings County Lafayette Trust Co., in Brooklyn, N.Y. **THOMAS P. MCGORRY** received his doctor of medicine degree from Hahnemann Medical College in June and will intern at Fitzgerald Mercy Hospital in Lansdowne, Pa. **JOSEPH M. O'MALLEY, Esq.**, has been named to the

legal staff of the Reading Railroad law department. Capt. **ROLAND F. RODGERS** received the bronze star medal at Aberdeen Proving Ground, Md., for outstanding meritorious service in Vietnam. **HARRISON S. VERNICK** received the doctor of medicine degree from Hahnemann Medical College and will intern at Philadelphia General Hospital. Rev. **JOHN F. WILLIAMS** was ordained to the priesthood by John Cardinal Krol on May 17. He concelebrated a Mass of Thanksgiving on May 18 at St. Helens's Church, Philadelphia. *Marriage:* **JOSEPH DONOVAN** to Mary Jo McGinnis; **JAMES KIRSCHKE** to Juanita Budd, and **DENNIS S. MISIEWICZ** to Rosemary C. Meyer.



THOMAS J. CASSIDY



JOHN F. WILLIAMS

'65

JOHN C. SINGER



**JOHN E. BROWN** has been appointed publicity director for the Strick Corp. Fairless Hills, Pa. **JOHN H. CONDON** was killed in Italy in an auto accident in June. **ATTILIO E. DE FILIPPIS** has been promoted from instructor to assistant professor in the humanities department.



# White Elected Alumni President

Harry J. White, Ph.D., '54, was elected president of the alumni association in the recent balloting. Dr. White had served three three terms as vice-president of the association, and was chairman of the alumni admissions committee for the past four years. He received his Ph.D. in chemistry from the University of Notre Dame in 1958 and is employed by Rohm and Haas Company, where he is assistant manager of manpower and employment.

Elected with White were: J. Russell Cullen, Jr., '60, executive vice-president; Magnus J. Schaebler, '22, vice-president; Frederick J. Leinhauser, '57, secretary; Francis P. Brennan, '64, treasurer. J. Robert Huck, '49, John J. Maher, '54, and Frank D. Johns, '64, were elected at-large members of the executive committee.

At the May 22nd meeting of the alumni board of directors, at which the new officers were installed,

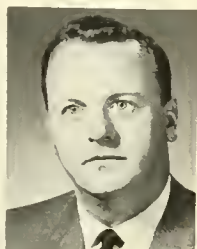
White announced his committee appointments for the coming year. Each committee chairman will be responsible to one of the two vice-presidents.

Reporting to Cullen will be: Robert J. Schaefer, '54, chairman of the annual stag reunion; Joseph N. Malone, '56, chairman of the homecoming dinner dance; James T. Costello, '66, coordinator of the tap-off rally program; Joseph M. Gindhart, Esq., '58, chairman of the post-St. Joseph's game party, and James J. Kenyon, '63, who will head the newly formed Basketball Club.

Under Schaebler will be: Joseph J. Sweeney, '54, chairman of the admissions committee; Joseph P. Braig, '59, who will continue to direct the Downtown Club; Richard A. Flanagan, '65, chairman of the Sigma Fidei selection committee; H. Peter Gillingham, '49, Hall of Athletes committee, and James I. Gillespie, '55, the spring reception committee.

ment at the U.S. Coast Guard Academy. JOHN M. EDINGER received his Ph. D. in chemistry from the University of Pennsylvania. JOSEPH P. KELLY opened a bar and restaurant — Kelly's Suburban House — in Langhorne, Pa. WILLIAM J. MCMAHON has been appointed a special agent for the Security Insurance Group at its Philadelphia office. JOHN C. SINGER has been appointed a sales representative of McNeil Laboratories, Inc., in Reading, Pa. WILLIAM J. ZWIFBEL received his doctor of medicine degree from the Hahnemann Medical College and will intern at Mercy Hospital in Pittsburgh. *Birth:* to RAYMOND P. LOFTUS and wife Jule, a daughter, Colleen.

'66



JOSEPH A. DARCY

THOMAS BIELEN is an instructor at Pennsylvania State University's college of human development. JOSEPH A. DARCY has been named northeast district manager for the chemical division of the General Tire and Rubber Co. ROBERT A. LEONE, a Marine first lieutenant, was awarded the Navy commendation medal at Camp Lejeune, N.C., for meritorious service in Vietnam. JOHN F. LISICKY has been promoted to senior methods accountant with the Pennsylvania Power and Light Co. ANDREW J. MAROTTA was commissioned a second lieutenant upon graduation from the officer candidate school at the Army Artillery and Missile Center, Ft. Sill, Okla. RAYMOND C. O'BRIEN was graduated from the University of Virginia Law School and was admitted to the Virginia Bar in June. THOMAS D. MCGOVERN recently was released from active army duty. He received

the silver star, bronze star, air medal, army commendation medal and purple heart while serving with the First Cavalry in Viet Nam. He plans to attend Temple University graduate school in the fall. GERALD REILLY is a community services officer for the New Jersey department of community affairs. EDWARD C. SONTHEIMER is coordinator of personnel services at RCA's David Sarnoff Research Center, Princeton, N.J. WILLIAM J. TOBIN has been awarded the bronze star for meritorious service in action against the enemy with the Marines in Viet Nam. *Marriage:* JOHN J. COLE to Patricia Ann Augustino.

'67



EDWARD J. SHIELDS

LOUIS J. BECCARIA has received his master of education degree in social science from the University of Delaware. GERALD J. GIBSON has joined automated business systems division of Litton Industries, as a McBee systems sales representative in the Philadelphia office. HARRY GUTELIUS has been appointed baseball coach at the Philadelphia College of Textiles and Science. Second Lt. EDWARD KELLY has been graduated at Chanute AFB, Ill., from the training course for U.S. Air Force aircraft maintenance officers. GERALD J. KELLY was killed in action in Vietnam recently. NICHOLAS PANARELLA has been promoted to First Lt. in the Army and is presently serving at Ft. Gulick, Panama Canal Zone. Second Lt. EDWARD J. SHIELDS has been awarded silver wings upon graduation from U.S. Air Force navigator training at Mather AFB, Calif. *Marriage:* WILLIAM D. MEIERS to Judith A. Trethaway.

'68



DAVID J. PEASHOCK

Army Pvt. JAMES CORBETT has received special recognition for outstanding performance during his basic combat training cycle. JOHN FAVORITE was appointed to teach seventh, eighth, and 10th grade English, act as drama coach and assist with the athletic program at Doane Academy, Burlington, N.J. Ens. WILLIAM G. GRANT graduated with a 3.742 average at the Naval Aviation officers' candidate school at Pensacola, Fla., where he was commissioned. Army Pvt. DAVID J. HOLLAND completed advanced training as a combat engineer at Fort Leonard Wood, Mo. Army Pvt. TIMOTHY C. KERRIGAN was assigned to the 101st Airborne Division near GiaLe, Vietnam. Army Pvt. ALBERT J. MAHS completed nine weeks of advanced infantry training at Fork Polk, La. THOMAS ODOM, electronic engineer at Frankford Arsenal, has received a Federal Service Award for a scientific contribution. DAVID J. PEASHOCK was appointed by President Nixon as a Foreign Officer of the United States. Army Pvt. DAVID F. SCHENKEL completed eight weeks of military police training at the Army Training Center, Fort Gordon, Ga. Army Pvt. CHARLES E. SKIESKO completed advanced training as a combat engineer at Fort Leonard Wood, Mo. KENNETH N. SZCZEPANSKI has been commissioned a Second Lt. in the U.S. Air Force upon graduation from officer training school Lackland AFB, Tex. LOUIS A. TAVANI has been promoted to general ledger clerk in the plant Accounting Department and Haas Company, Philadelphia. *Marriage:* FREDERICK J. WENNER to Judith A. Meiers. He completed nine weeks of advanced infantry training at Ft. Polk, La.







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### Muskie on the Youth 'Revolt'



Fall 1969

# La Salle

A QUARTERLY LA SALLE COLLEGE MAGAZINE



## THE PRESIDENTIAL INAUGURATION



# La Salle

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Vol. 13

Fall, 1969

Number 4

Robert S. Lyons, Jr., '61, *Editor*  
Frank D. Galey, Jr., '66, *Associate Editor*  
James J. McDonald, '58, *Alumni News*

## OFFICERS

Alumni Association

Harry J. White, Ph.D., '54, *President*  
J. Russell Cullen, Jr., '60, *Executive Vice President*  
Magnus J. Schaebler, '22, *Vice President*  
Frederick J. Leinhauser, '57, *Secretary*  
Francis P. Brennan, '64, *Treasurer*

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CREDITS—Front, inside-back and back cover photographs by Charles F. Sibre; page 8, Burgess Blevins; pages 9, 10 (bottom), 11 (right center) and 12 (bottom), Lawrence V. Kanevsky; page 12 (upper right), Walter Holt; page 20 (center), Thomas Cobb; page 21 (right), *Courier Journal* and *Louisville Times*; all others by Charles F. Sibre.



"Greetings to the President" were extended by (top left); Michael J. McGinnis, F.S.C., for the student body; (top right) Dr. Harry J. White, for the alumni, and (above) Dr. Roland Holroyd, for the faculty.

# THE

THE COVER: Brother James B. Carey, F.S.C. (left), Christian Brothers' provincial and chairman, La Salle College Board of Trustees, investing Brother Daniel W. Burke, F.S.C., Ph.D., as president of the college.



# PRESIDENTIAL INAUGURATION

*The Inaugural Address of Brother Daniel W. Burke, F.S.C., Ph.D.,  
La Salle's 25th President, at the Fall Convocation, Oct. 19, 1969*





“... I am a Christian whose hope is in the future . . .  
I am a teacher whose hope is in those

**A**N INAUGURAL address as you know is a rather set and traditional exercise. The man who is assigned this, among the early tasks of a new office, is charged with a number of clear duties in the address, a number of conventions that must be followed. He is charged, briefly, with analyzing a current situation, particularly the problems and desires of those in the situation; with relating the situation to past developments, present trends, future possibilities. He is then to predict the future, point out the best pathway to it, and then move off with an aroused audience into the brighter future he has seen.

It is no mean assignment. These days it may be impossible—impossible to complete, at any rate though not to attempt. I want to attempt it—as well as the committed service it implies—because I am a Christian whose hope is in the future; because I am a teacher whose hope is in those with whom he lives and learns; because I am a member of a community which, as Claude Koch put it to us a few weeks ago, is “under Catholic auspices” and so is susceptible to grace and awaits the evidence of grace as it attempts to live in charity.

For more than a century young men—and now young women—have come to this academic community to learn and, as we say, to find themselves. They came here to come of age, to finish their youth, and to become men and women, persons who know sufficiently their directions and their values. They were helped to grow to this important point by testing and adapting the scale of values which sustained our community.

But the task of discovering oneself and one's directions is now more difficult. For the school, like most of society, is in some flux about its values and directions—and to come of age young men or women are being forced more than ever to draw upon their own resources. Our great paradox and our greater opportunity is that what has always been true of the young person is now true of the institution itself. The college has begun to teach itself—and to involve the various parts of the community in the process—about most basic directions. Part of the dilemma and chance, we have inherited; part is new realization of our own; and part is the new demands which others now make upon us. We have inherited a varied set of programs that respond to different educational needs persons bring to us: we have inherited hope that we can combine in a meaningful way general education and specialized, traditional and new, sacred and secular. From the past we have inherited a desire for excellence and a concern for persons. Our new realizations have I'm afraid brought us few certitudes, but greater eagerness in the search of certitudes: few negations but an affirmation of every human value. The demands of others are to solve the evils and problems of the world around us, those evils which clamor for immediate attention rather than for the long-range aid education is more typically geared to offer the world.

What is most clear, I believe, as we re-affirm or re-inter-

pret some inherited directions and clarify some new ones, is that we do not have the luxury of *single* choices. As an urban institution especially, and not simply an institution in a city, we must continue to do several tasks together and together we must do them well. The range in day and evening divisions is from compensatory work to honors programs, from curricular to social activity, from degree work to institutes and workshops.

**I**n all of this, we have, of course, a certain amount of good will and the interest of everyone here, but we feel constantly the constriction of united resources, of time, effort, money, personnel. However, I think there is one thing within our control that can get us closer to the excellence at the heart of our varied programs—and that is *honesty*. There is a certain amount of pretense built into our kind of work. There is, I need not tell you all, the avoidance of the hardest task of thinking for ourselves by keeping busy with peripheral and easier chores; there is the concoction of term-papers and indeed of lectures rather than the wrenching and inspired birth of new ideas; there is the condemnation of the apathetic or the mark-hungry student around us (and I put it to you honor students especially, whether this is not a subtle form of self-congratulations) rather than the silent and solid toil of real intellectual work which is the only kind of prayer and fasting to cast out such evils. More honesty, also, could be the beginning of a more sustained and imaginative effort to close the gap between our lofty and complex ideals and the day-to-day reality of our programs and courses.

I think, too, in the future, that we must conceive of our work in broader terms. With sixty-one million people involved now in some way with American education, with more interested in continuing education, in re-training, it is clear that ours is a learning society. So we should, I believe, move beyond the sometimes timid provision of an occasional workshop or lecture series for alumni or neighbors, to a larger involvement. And, perhaps, we can move in that direction with a more imaginative inter-involvement of our own day and evening divisions.

Among our new realizations is one with which we began the decade more benignly, of course, under good Pope John, that every human value is to be embraced and cultivated as a way to the values of transcendence and divinity. That truth has survived the tensions and uncertainties of recent years and it can still be the basis of any revolution or renaissance worth having. What we are coming to see more clearly is that the truth must be worked out first and foremost in the academic community itself, if it is to be learned by students or if it is to be brought effectively to others outside the community. While an academic existence is certainly not all of life, neither is it simply a preparation for life. It is not a turnpike we travel as quickly as possible, only to get to our destination. It is a road, perhaps, but one with views, with

with whom he lives and learns . . . ."

byways and stop-overs where we can meet new friends or simply rest, or where things of importance happen along the way, where in particular, we have some time for the more ultimate questions.

Recently we have studied how we can strengthen the ties of academic and student affairs areas here at the college and we have given much time to increasing the participation of both students and faculty in policy-making processes. What remains beyond this is seeking better solutions to the very old problem, especially in a largely commuter college, the problem of faculty and student interaction beyond the classroom. Our hope is that the new classroom building is going to provide some of the physical facilities for this aspect of community, facilities we lacked so long. What is needed, of course, is simply not more socializing, as important as that may be, but rather a better functioning of the academic community. We use those words, "academic community" as Robert Hutchines reminded us recently, not because they have a pleasant, friendly ring. Rather it is because the academic community, he says, "has a purpose, which is to think together so that everybody may think better than he would alone and so that his own vagaries, which are likely to include an overweening confidence that his subject is the most important in the world, may not carry him away." I think our challenge, therefore, is not simply to share social or political life, if we could call it that, but also an academic life that extends beyond the classroom—perhaps in interdisciplinary discussion, lectures, or publications where the student may feel he is accepted and he is indeed sharing an intellectual life with the faculty.

Part of broadening our concepts of the educational enterprise is to analyze better and utilize better the forces beyond our campus that affect our work here. Nothing is clearer, for example, than that students in an institution like ours are being caught more severely than others in the inflationary squeeze of educational costs. So I feel it is incumbent upon myself especially but the college in general to work with legislative bodies to develop programs of financial aid. There are other relevant factors that could be mentioned. Should we not, for example, study the possibility and the effect of lowering the voting age and the drinking age; of developing other forms of service to the country besides the draft; of weighing and re-defining our national priorities; of enlisting the educational possibilities of television more realistically—if only by scheduling courses at late night hours rather than at dawn? And the fads and fashions, those "induced epidemics," as George Bernard Shaw called them, which, whether they are educational or social, occupy so much of our time, should we not bring our critical thinking to bear on these more effectively than we have?

Finally, there confront us, the problems of the world, the nation, the city. The burden of these problems on the

conscience of the individual and the academic community as a whole has probably never been greater than it is now. And in many respects the news media are responsible. As Mr. McLuhan has been telling us, it is one thing to read about war or poverty, quite another to see and hear it live and quivering on television. But the same media, with their inordinate appetite for bad news and for sensational news, are also responsible. I think, for distorting our sense of what life is—of the balance especially of its frustrations and problems to its joys and achievements.

It is all the more difficult that to make the passionate but reasoned appraisal necessary when we consider the evils the world suffers and our responsibility for them. That appraisal, whether for an individual or for a group like ourselves, hinges on one question: what can I do? What can I do given my responsibilities, my resources, my duties? The last qualifications do not, of course, offer any escape. They are simply guidelines for our commitment, should it be the risk of short-range action or the greater risk of long term programs and commitments. And of the variety problems that confront us, there is none that constitutes a greater test of our humanity than those of our black neighbors. You are aware that the college has attempted some programs for the community, some programs for its own black students. Our challenge is to do more, more imaginatively, more perseveringly, with more of the college involved—whatever tensions there may be these days.

One of my former students who went on to become a high school teacher told me that some of his students once asked him what the future will be like, where could they get a preview. He answered rather wisely, I thought, when he told them to go to the museums. His reasoning was that men will continue to strive for the qualitative improvement of their lives—now especially that we have reached the limit of most quantitative frontiers. If striving for what is most excellent and most enduring remains our highest efforts, then museums are paradoxically the best place to see not only what has been done but what will be done, at least the kind of thing that will be done.

Our openness to the future, therefore, requires an openness to what was best in the past, for we build on that. However, if our hope for the future is real, it requires, too, that we question persistently what is less than good in the present, that we be not afraid to seek a new and more human situation beyond what we have at present. Our brief ceremony this evening symbolizes our willingness to begin that search again. We begin without illusion that the road is easy; that whatever immediate goals can be achieved are not without their own disadvantage; but with much faith that the unmeasurable and immeasurable good we can help one another achieve rests finally in God's love for us and in his mysterious direction of our ways.



*In this age of incredible scientific achievement, man is still trying to answer the question that has puzzled theologians, biologists and medical experts for centuries*

# THE DILEMMA

EVER SINCE human life first appeared on this planet man has repeatedly attempted to decipher the mysteries of existence. For centuries, theologians, philosophers, and physicians, have doggedly investigated several puzzling but related problems connected with the two precise moments at which individual human life begins and ends. On these questions, modern clergymen, physicians, sociologists, and biologists not only have often failed to accept each other's conclusions but have frequently rejected so-called scientific views adopted by members of their own disciplines.

The exact time at which human life begins has long attracted more serious thoughtful attention than the equally involved question of the precise moment of life's end. The first problem has usually been related to the morality of abortion and of family planning. Logically, a discussion of the nature of human death should have occupied men for an equal length of time and with a similar degree of interest. This has not been the case. Only recently new medical techniques prolonging life beyond the limits formerly considered possible, have once more focused learned attention on a consideration of human death; and precisely on a determination of the exact moment during which a man dies. More than any other medical advance, heart transplantation is responsible for renewed study of the chronology of man's final agony.

With the exception of Aristotle, ancient philosophers, poets and men of God believed that death occurred when the soul left the body, a certain sign of which was a cessation of breathing. Scripture tells us that the great leaders of the Jews; Abraham, Isaac and Moses, like Christ, "expired," which is a Latinism for "breathed his last." Homer, Plato, and Vergil held this same notion without attempting to define the moment at which the soul departed.

Aristotle was the first to consider the role of man's organs in his death. He believed that life resided in the heart where it dwelled as long as this source of the body's heat remained warm. If the heart became cold, its function of warming the body stopped and death ensued. According to Aristotle, a sure sign of death was the loss of the sense of touch. In addition he

noted that death occurs when respiration stops. His consideration of the joint role of heart and lungs established an important precedent for the criteria of death. St. Thomas Aquinas investigated this morbid subject in his several articles dedicated to the death of Christ. His doctrine concerning the physical aspects of man's ultimate act clearly followed the teaching of his illustrious pagan master, thus indicating little development in thought during the intervening millenium and a half.

SINCE THE TIME of the ancient Greeks, medical literature being concerned with life has rarely discussed death. When the subject has been examined, three aspects have usually been considered; prognosis, fixation of the moment, and the physical signs. From 400 B.C., the time of Hippocrates, the Father of Medicine, till about 1875, the art of forecasting the probable course and determination of death has remained virtually static. From the time of Gallen (200 A.D.) till the modern successful medical techniques employing manual massage, electric shock, or drug stimulation to re-activate a motionless blood-pump, heart stoppage was considered the irreversible moment of death. Since the time of Democritus (about 400 B.C.) there has been no universal agreement on the visible physical signs of death.

Although Hippocrates believed that the heart was the supreme organ of human life, he considered the brain to be the central organ of reason, thought, emotion, and sensation. The elevation of the brain to a position of such vital importance has significant meaning in the light of recent debates on the nature of life and death. William Harvey (1578-1657), whose ideas on death are not significantly different than Aristotle's, felt that the blood was the divine spark of life; was itself the soul. For him, circulation kept the life of the body in place. Death arrived with the end of circulation. Harvey was well aware of the third book of *The Torah* which declared the faith of ancient Israel, "Since the life of a living body is in its blood. I have made you put it on the altar, so that atonement may thereby be made for your own lives, because it is the blood, as the seat of life, that makes atonement."

Medical interest in the nature and the moment of death began to increase toward the beginning of the eighteenth cen-

# of DEATH

by REV. JOHN E. WRIGLEY

tury. Then, for the first time, the doctrine that death arrives by degrees, not abruptly or suddenly, began to appear. Documented cases concerning maltreatment of presumably deceased persons as well as stories of people who were allegedly buried alive seized popular imagination. In Europe humane societies for the prevention of such horrors immediately sprang up; the first such in the United States being established in Philadelphia in 1780. The goal of these associations was to save people who had been drowned, asphyxiated, struck by lightning, or otherwise mistakenly presumed beyond recall to life.

CONCERN for the apparent dead caused France in the same century to appoint medical experts whose opinion were required before a person might be declared dead. A number of tests were invented to aid in arriving at an accurate pronouncement: checks on the movement of the blood; on reaction to burns, to ether injected under the skin, to a blown trumpet, to electric shock. Most people considered these tests unreliable and preferred to delay burial for three days until rigor mortis, the cooling of the corpse, and a green spot on the abdomen with accompanying odor of hydrogen sulfide could be noted.

Government-appointed French medico-legal experts enjoyed a sharp increase in research opportunities when morbidity reached new levels during the French Revolution. Regularly summoned to examine the corpse after execution by the guillotine, several physicians noted that a body continued to exhibit certain life signs although the autopsy had taken place within an hour after the head had been severed from the trunk. For example, the skin retracted when cut, muscles responded to touch, the heart still beat, and the intestines exhibited the customary progressive wave of peristalsis. One outrageous empiricist reportedly obtained direct answers to simple, short questions addressed to the severed head of a corpse.

THE FIRST truly scientific physiological investigation of death was undertaken in France during the year immediately following the revolution. In 1800 Dr. Bichat published his *Recherches physiologiques sur la vie et la mort* which proposed the advanced notion, far different from any then prevalent and

in principle completely consistent with concepts of death currently evolving, that human life does not depend on any one organ but on the inter-related organ system. Bichat made a sharp distinction between *organic* life, possessed by animals and plants; and *animal* life possessed only by animals. He considered *organic* life as independent of its relations and self-existent, vegetative in its nature. By contrast, *animal* life ". . . establishes numerous relations between itself (the organism) and surrounding objects. Its existence is intertwined with that of every other entity, which it separates itself from or unites with according to its own needs or fears." Bichat noted that *organic* life can exist for a brief time after *animal* life ends.

*Animal* life is so rooted in *organic* life, however, that it can never remain beyond termination of the life of its vegetative partner. Thus, according to the distinction which he made, Bichat divided organs into two classes. He believed that organs of the *animal* class stopped functioning simultaneously with the death of the brain, since such organs ". . . either directly or indirectly have their origin in this organ." For Bichat, therefore, what ". . . depends immediately upon the brain, such as imagination, memory, judgment, can clearly never operate except when (the brain) is alive." Apparently this profound thinker and physician was the first to propose the revolutionary ideas that the death of all animals takes place at the moment in which neurologic function ceases.

Despite Bichat's brilliant research the knowledge gap concerning the physiological nature of death was not closed. His important distinction between animal and organic life went unheeded. In 1880 the traditional view, that cessation of heart action and of breathing for five minutes is a proof of death, was still being taught by *A Manual of Legal Jurisprudence*. These same criteria are in essence repeated in *The Medico-Legal Journal* of 1963 and in the current edition of *Dorland's Illustrated Medical Dictionary* which somewhat inaccurately states that death is "Suspension or cessation of vital processes of the body, as heart beat and respiration."

THROUGHOUT HISTORY, despite occasional challenge by such



intrepid pioneers as Bichat, medical opinion has been heavily weighted in favor of a definition of death which employs cessation of circulation and of respiration as the criteria. Recent advances in science have rendered such criteria totally inadequate. Far-reaching advances are rapidly forcing a change in traditional concepts of man in society with terrifying consequences for those who cannot accommodate themselves to or understand these changes. During the past year, a conference of futurists assembled in Strasbourg predicted that within fifty years mankind will be exempt from death by natural causes. The process of birth will be rigidly controlled chemically to produce only a prescribed number of off-spring. Cells will be educated not to run cancerously amok. Aging will be halted. Vital organs, if necessary, will be replaced by mechanical and electronic substitutes. Soon science promises to mass-produce ideal man with identical inter-changeable parts.

The recent Apollo voyage to the moon hints that in the future man may move out of his time-bound orbit by means of a trip through the universe. The voyage may take only a few weeks of man's biological life-span, but on his return to earth a millenium will have passed. Another prophetic vision sees that as a possible improvement in quick-freezing man may some day be returned to life after a long period of suspended animation in sub-zero sleep. Although hibernation is not death; progress in physiology, biochemistry, medicine, and astrophysics is raising serious questions about man's most common denominator—death!

Unfortunately death is variously defined by differing interested academic disciplines: medicine, biology, and theology. Clinical or medical death concerns the cessation of apparent life functions. Biological death refers to the end of the simple life processes of organs and tissues. Theological death designates the moment at which man ceases to be a composite of body and spirit. Under no circumstance can either civil or ecclesiastical law alone determine the clinical moment of death.

Various court decisions in the United States have produced a set of criteria which constitutes an equivocal legal definition of death. These criteria are: cessation of vital functions; cessation of circulation; cessation of respiration; and impossibility of resuscitation. There are far more general definitions such as "the disappearance of every sign of life," which has been adopted by the Vital Statistics Agency of the United Nations. Perhaps the most progressive definition of all is that issued by the government of France, which has defined death as "the cessation of the brain's activity."

Determination of the moment of death is of such import that the theologian's old rule of thumb, "Corruption of the body is a certain sign of death," is of little value in answering the pressing questions demanded by science. Civil law clearly recognizes that the pronouncement and certification of death are the onerous burden of the physician alone. Most moral leaders are in accord with the like opinion of Pope Pius XII. When asked at the International Congress of Anesthesiologists, Rome, 24 November 1957, to reply formally to the question,

"When does death occur?" He said, "Human life continues for as long as its vital functions, distinguished from the simple life (biologic) of the organs, manifest themselves spontaneously without the help of artificial processes. . . . The task of determining the exact instant of death is that of the physician."

Dr. Pierre H. Muller of France provides a stimulating insight into the newer clinical concept of death:

Death is a process and not a moment in time, as the law believes. During the process there are a series of physical and chemical changes, starting before the medico-legal time of death and continuing afterwards. The attack on death by medical science has placed the doctor in a dilemma, for his traditional duty to preserve life as long as possible may have ethical, economic, and other consequences. There are times when the doctor must take responsibility for giving us a useless struggle.

A PHYSICIAN has only two possible approaches to the inevitable ending of his critically ill patient's life. The physician can hasten death either by active intercession or by passive withdrawal of treatment. In the first instance he directly causes death by an overt act, whereas by discontinuing therapy he allows death to occur by permitting nature to take its course. For a physician to end life actively and deliberately is, regardless of intent, an act of murder. In the medical context it may be called euthanasia, but it is nevertheless condemned by civil law, most moral codes, and current ethical standards of approved medical practice.

In saving a life, in preventing death, and in prolonging life certain questions must always be asked, "Is the end result inevitable, irrevocable or doubtful?" When the physician permits death by deliberately and conscientiously choosing to discontinue therapy in the light of rational and ethical answers to these questions, nature—not the physician—is guilty of the harm done to the patient. Therapy, except in extraordinary circumstances, should be discontinued when efforts to maintain meaningful life are completely fruitless and ineffectual.

Fundamentally, mortal life is the integration of at least nine organ systems with the spirit of man. Blood cells, organs, and even organ tissue may be maintained alive independently of a human life or of a human spirit. Such independent existence does not represent a human being. The whole organism, representing the sum and substance of all the necessary parts, all integrated functionally and indicating the attributes of reason and ability to abstract, clearly identifies the living presence of a normal human being. Abnormal humans are not excluded from the right to life by this definition. The solution to the dilemmas or contradictions faced by the medical profession in prolonging life or delaying death is that profession's own responsibility. Physicians generally have not avoided their onerous burden.

In order to close the gap which yawns between the traditional definition of death and the newer medical concept, several

# Is Medicine a Scientific Art or an Artistic Science?

physicians have proposed modern criteria in accord with current knowledge. After ten years of research with moribund patients, Drs. Rosoff and Schwab of Massachusetts General Hospital recently suggested the following proof of death: (1) no artificial reduction of body temperatures or anesthetic drug levels should be indicated (2) no reflexes, spontaneous breathing or muscle activity (3) flat electroencephalograph reading through a minimum of thirty minutes of recording (4) no response to noise or pinch (5) repeat of these conditions twenty four to seventy two hours later.

There have been several other proposals for new criteria to determine death, each of them somewhat different than the others. All agree, however, that one of the major conditions must be the death of the cerebral cortex. This suggestion breaks with the traditional concept which usually has considered only the heart and lungs in the determination of man's great moment of truth.

IN PARAGRAPH 36 of the third chapter on "The Church Today" of the *Documents of Vatican II*, the statement is made:

"If by the autonomy of earthly affairs we mean that created things and societies themselves enjoy their own laws and values which must be gradually deciphered, put to use, and regulated by men, then it is entirely right to demand that autonomy. Such is not merely required by modern man, but harmonizes with the will of the Creator. For by the very circumstance of their having been created, all things are endowed with their own stability, truth, goodness, proper laws and order. Man must respect these as he isolates them by the appropriate methods of the individual sciences or arts."

It is a moot question whether medicine is a scientific art or an artistic science. In any case, the results attained by an individual physician will ultimately depend on his personal ethical standards, skill, judgment, knowledge and dedication. Neither science nor law can ever substitute for the character or lack of character in a particular person. As early as 1342 Petrarch expressed the common man's fear of the physician whose motives were less than those demanded by the very nature of his vocation. He wrote:

"A unique situation exists in this profession. Whoever hangs out his shingle is accepted immediately as a qualified physician, although there may be no more dangerous lie. No one appreciates this either, for each of us expects special treatment for himself. There is not a single law which punishes death-dealing ignorance. They learn their trade at the expense of our lives, and death is the result of their experiments. Only a physician may kill with impunity."

These harsh and bitter words are undeserved by most of the dedicated men now engaged on the frontiers of medical experimentation. Current problems with transplantation are the result of unforeseen stumbling blocks. Unanticipated ob-

stacles can be overcome only by actual experiment on living humans. Admittedly subtle ethical and moral distinctions must be drawn. It would be tragic, however, if the human mind and will capable of directing anatomical experimentation of such tremendous imagination and skill were unequal to the task of exercising sound and heroic judgment in the area of ethics and morality, a discipline which more than any other distinguishes man from the beast. An optimistic view of humanity demands confidence in the moral integrity of the medical innovators who have done so much to improve the lot of man on earth. Wise men of every age have recognized the universal norm of love as the limit beyond which the good physician does not venture. More than two thousand years ago, Sirach, the Hebrew author of *Ecclesiasticus* summed it up when he said:

"The doctor's learning keeps his head high, he is regarded with awe by the potentates."



Father Wrigley joined the La Salle staff in 1954 and has been chairman of the college's history department since 1966. He has traveled extensively and has contributed to numerous publications.







*BEFORE 1959, LA SALLE had very little to offer by way of organized cultural and social programs. But that was before John Veen found himself with a building and established the thriving...*

## COLLEGE UNION

IT WAS back in 1965. Bill Cosby was appearing in the jam-packed College Union Ballroom. There was a rule prohibiting anyone from tape recording the concert, but Joe Markert, then vice chairman of the college union committees, thought that he could bend the rule a bit. Joe waltzed into the ballroom, tape recorder in arm, only to be stopped by Cosby, himself. "There's a rule about those things, don't break it . . . Get Out of Here," snapped the comedian. Markert left but sneaked back into the closet in the back of the ballroom and taped the entire show. "There I was, sitting in there with a big grin on my face when Cosby comes bouncing through the closet door. He was looking for the door to the President's Suite. Not only did I get caught, but I received the biggest lecture of my life about rules and what they mean. Cosby took the tape and told me to see him later."

Markert did see Cosby later and Bill was good enough to let him keep the tape. "I learned a lesson, though," he recalled. "I learned how to differentiate between the rules that you cannot break and the one you can flex sometimes."

Markert, who is now an industrial engineer with the Ethicon division of Johnson and Johnson, Somerville, N.Y., was back on campus a few weeks ago reminiscing with some fellow members of the College Union alumni. They were discussing what they had gotten out of the Union and were finding it hard to believe that here it was 1969 already and the College Union was celebrating its tenth anniversary as

the "living room" of the campus.

Before 1959, La Salle had very little to offer by way of organized social programs for students, other than an occasional dance or social run by one of the classes or fraternities. Things changed, however, when the Union Building was completed. There were lectures, concerts and movies for students in the afternoons and evenings. Dances became profitable ventures. There was a game room where a guy could play table tennis and shuffleboard; a lounge where he could catch a few quick winks; art exhibits for his aesthetic tastes; a music room where he could sooth his mental anguish with stereo sound, and, of course, the ever-crowded snack bar and cafeteria.

The average La Salle student of the past decade has reaped many heretofore unavailable benefits from Union facilities. Apparently the greatest satisfaction, though, has gone to the thousand students who have belonged to various college union committees. The ones who organize the programs, run the movie projectors, collect the dance tickets and handle the million little details that make an event click.

"Half the education I got at La Salle was with the College Union," says Lt. Tony Ryan, '68, presently an Army officer at Fort Dix. "It taught me to get around, to cope with problems and, well . . . just to get along with people. College would have been a sterile and unrewarding thing without it."

"You learn to handle people and deal with various type of personalities," says Larry Conway, '66, now a C.P.A. and



Below: Former Union Board chairmen include (from left): Henry Betz, '63; Frank Gladsky, '60; Larry Conway, '66; director John H. Veen, '59; Earl Feltyberger, '67; J. P. vonBushberger, '65, and Bill Wicklem, '64.



John Veen (left) confers with assistant union director Gerald T. Dees, '65.



supervisor with Touche, Ross & Co., of Philadelphia. "You get a lot just from dealing with various entertainers. You learn how they can take you and also how you can take them."

"You developed confidence," says Army Capt. Jack Feret, '65, who recently returned from Vietnam. "Sooner or later you reached a point where you could tackle any job whether it was sending out five thousand flyers or organizing a big open house weekend. As a college student you're so unsure of yourself in some areas. But the confidence was there because you knew you had the backing from the big man who was always there to give you the guidance you needed."

The "big man," of course is John Veen, '59, the first and only director that La Salle's College Union has had. Veen achieved fame of sorts by conducting the "Bell for La Salle" campaign in 1959. Since then he has established quite a reputation as one of the most organized directors running one of the most prosperous, yet unique, college union programs in the country.

**H**E HAS done it by assembling a group of young men who, for the most part, are as fiercely dedicated and ardently loyal to the cause as can be found on any campus today. "We may not be getting as many people involved as in the past," says Jerry Dees, '65, the assistant director of the Union, "But we are certainly drawing the best ones." As Veen puts it, "It is just taking a little bit more work getting them."

Generally, if the union gets them, it keeps them. Not only as students but as members of the alumni dedicated to La Salle College and the College Union, but not necessarily in that order. Veen has been fabulously successful in generating a union "esprit de corps," which has been reflected by the enthusiastic manner in which committee members attack a project or organize a program. "Project 301" is a case in point. In 1965-66 some union committee members and Veen thought that it might be a good idea to raise some money and refurbish a conference room on the third floor of the building. Their goal was \$4,000. They raised \$8,000 with a whopping 92 per cent of union members contributing.





If there is one word that can be used to describe La Salle's union program, it is "unique." Unions have been flourishing in this country since Houston Hall was built at the University of Pennsylvania in 1896. Today there are more than 900 college unions in the United States and an additional 500 are being built or planned. But few of them have obtained services from the students for nothing as La Salle has done. At one college, the union board chairman receives \$5,000 a year and the other members of the board get free tuition.

Veen claims that in 99 per cent of the schools, students are paid for their services. "Most other college unions are small boards, more like advisory committees on programming," he says. "You aren't likely to find students in other colleges running movie projectors for nothing or setting up tables and chairs for nothing or who are just serving for the pure joy of being part of a union."

Unlike most other colleges, La Salle's union committees are separate from other campus organizations. "The arrangement that has been worked out between our student government and student union is ideal," says Veen. "Many other colleges are copying our model including Drexel and St. Joseph's."

The situation today is ideal, but it wasn't always that way. "It had its ups and downs in the beginning," concedes Veen. "Because it was a new organization, people didn't know how to take it. It (the Union) looked like the dominant power on campus. There were some power struggles with other clubs."

Veen estimates "conservatively" that seventy-five percent of La Salle's alumni have come back to go through the Union Building at one time or another. Well over a thousand students, friends and alumni have taken one of the European or Hawaiian excursions sponsored by the union. Over 150,000 people have attended the popular La Salle Music Theatre productions in the Union Theatre, a beautiful 382 seat odeum which has been described by one major critic as a "jewel box of a theatre." Perhaps the most intriguing statistic of all is Veen's estimate (55) of the number of young men and women who have met and married through their work with one of the union committees. "We have had nine chairladies

Celebrities who have appeared in the Union include T. H. White and Stan Kenton (above) and Bill Cosby, Julian Bond and Edmund Muskie. (right, top to bottom).







Activities that have become popular Union fixtures include the selection of a "Social Season's Queen" (left); Dan Rodden's Music Theatre, and concerts such as the Munich Chamber Orchestra (above); alumni reunions and dances promoted with such eye-catching signs as the one prepared by the union art committee (below).



of the Hostess Committee," he says. "Seven of them have married College Union people."

To say that the Union has contributed to La Salle's cultural and social maturity would be a slight understatement. The college's concert and lecture series, organized by the vice president for academic affairs and held in the Union, is one of the finest programs of its kind in the nation. Without Union facilities, La Salle would probably not have had the opportunity to host the likes of The Smothers Brothers, General Maxwell Taylor, Count Basie, Dorothy Day, Stan Kenton, Eugene McCarthy, Eugene Ormandy, Basil Rathbone, Al Capp, Mark Van Doren, Dr. Werner Von Braun, Judith Anderson, G. Mennen Williams, Otto Preminger, Ralph Nader, Marie Von Trapp, Alan Funt, Edmund Muskie, The Four Freshmen, Julian Bond and Odetta, just to mention a few. "The Union has brought in people who otherwise would not know about the college and would not see what it was like" says Veen.

To those thousand alumni who participated on one of the committees during their college days, the Union meant much more than a list of celebrities, a hot dog in the snack bar or a game of shuffleboard in the game room. It was a way of life.

"It was a leadership laboratory," says Dees.

"It was knowing you had a job to do," says Harry Rocco, '66, now a math teacher at John F. Kennedy High School, Willingboro, N.J. "If you had problems, you found solutions."

"It was my home away from home," says Markert. "It became my family."

RSL



# THE MAKINGS OF A RHODES CANDIDATE

*Bernie Poiesz wants to be a doctor. He's already co-authored five medical papers. But on the way he might hurdle the school's oldest track record and become the college's first Rhodes Scholar*

by FRANK GALEY

**B**ERNIE POIESZ wants to be a doctor and on the way they think he will break La Salle's oldest standing track record.

He's a senior this year and carrying a 3.46 cumulative average in a tough pre-med program, but he will sit in a straight-backed chair, working his hands, and tell you: "I didn't do as well as I could have."

He's at that age in a young man's life when you have to make some pretty important decisions. He turned 21 on September 4 and now he's looking at himself and thinking about "how to be a man and all that."

Bernard J. Poiesz comes across as an easy-going, modest, quiet kid but he'll tell you he has to learn to control his temper and when you tell him you can't imagine Bernie Poiesz angry, he laughs.

"That's what a girl I once knew said."

*"If we had forty or fifty like him we'd be in a hell of a shape," says athletic director John J. Conboy. "He's a very fine student, a very fine gentleman, a very fine athlete."*

La Salle never has produced a Rhodes Scholar. It has had some mighty good prospects, according to Dr. Thomas N. McCarthy, director of the counseling center. There was a baseball pitcher once who also carried a fantastically high scholastic average and who went right down to the wire with the Rhodes committee and lost out, finally. La Salle is in a tough district to compete for the 32 Rhodes Scholarships meted out every year in the United States.

The Rhodes committee divides the nation up into eight districts and awards four scholarships in each district. La Salle is in District II which includes New York, New Jersey, Maryland, Pennsylvania and the District of Columbia. That means La Salle competes with the Ivy League, West Point, Annapolis and other top notch institutions in an educational megalopolis.

But Dr. McCarthy thinks that this year, Bernie Poiesz has a good chance for a Rhodes. The fellowship committee "now is planning to nominate him," McCarthy says.

"He's a fine person—just a splendid man. He's very well-spoken and personable. A dedicated, down to earth person. There is nothing ostentatious about Bernie. He doesn't parade his knowledge or his accomplishments."

He is, Dr. McCarthy believes, the kind of man Cecil Rhodes had in mind when he set up the scholarships in his will: A man of "literary and scholastic ability and attainments . . . qualities of manhood, truthfulness, courage, devotion to duty, sympathy for and protection of the weak, kindness, unselfishness, and fellowship," who exhibits "moral force of character, and of instincts to lead and to take an interest in his fellows;" and

who has "physical vigor, as shown by fondness for and success in sports."

"Quality of both character and intellect is the most important requirement for a Rhodes Scholarship," according to the Rhodes committee.

"All that is 19th century stuff," Dr. McCarthy says.

*"There's nothing wrong with that," says Bernie, green eyes sparkling behind black-framed glasses.*

*"Without all that wordiness, I guess what they want to see is what you are as a person. Plus, I guess, ability."*

Bernie Poiesz is the eldest of five children. His father has worked as a machinist for Westinghouse Electric Company's Steam Divisions in Lester for almost 30 years. Until recently, his mother worked at the University of Pennsylvania. Now she works part time as a teacher's aide at the Most Blessed Sacrament school in West Philadelphia.

Bernie went to West Catholic and met Charles Peoples, La Salle's former relay and hurdles star who still holds the school record for the 440-yard intermediate hurdles. Peoples set the record—55.1 seconds—in the 1951 Penn Relays. It stood until Charley graduated in 1953 and still stands.

An intermediate hurdle is 39 inches high. There are ten of them on a 440-yard course. To get over that many hurdles over that distance while running at top speed you have to have good legs. At six feet three inches, Bernie has the kind of legs you need.

"He was a tall, rangy kid and he had a lot of heart," Peoples remembers of Bernie at West Catholic. "We used to run together and I advised him to start running the 440."

By his senior year in high school, Peoples says, Bernie was about ready to make a real contribution in the 440-yard intermediate hurdles. Then he tore up the muscles and tendons in his left leg and missed most of his senior season.

(A similar injury at La Salle last year forced Bernie to miss the Penn Relays.)

**P**EOPLES, now 38 years old and coordinator of education for the Philadelphia Model Cities program, still was working with Bernie last year, coaching him toward that 1951 record.

"If the record has got to go, I'd like to have something to do with it," he says. "And I think Bernie will get it. He doesn't have the innate athletic ability, he developed it. He's not the superstar type, but he's steady. And I think he believes it."

*"I don't consider myself a superstar or anything like that," Bernie says. "The idea is to make sure you perform with control, and keep things in perspective. That's what Mr. Davis taught me. He always seemed to keep a good grip on himself. You try to emulate him."*



## *"I don't sleep very much during the school year"*

"The other fellows look up to him," track coach Ira Davis says. "Bernie's quiet. He doesn't get involved in negativism. His involvement is totally positive. The other fellows follow his lead that way. His influence really helps out tremendously."

Davis, too, believes Bernie has a good crack at Peoples' record. He was timed at 55.3 last year, just two tenths of a second off, and now, Ira says, Bernie "is just starting to come around. He's beginning to realize really what it takes to be a winner. I really believe he'll get that record."

In last year's Middle Atlantic Conference championships, Bernie finished fifth in the 440 intermediates, third in the 120-yard high hurdles.

The leg injury (right leg this time) slowed him up, "but he worked hard all winter and came around," Davis says. "It concerned him, but he never lost faith and kept working, following my instructions."

*"The injury had me scared for a while," Bernie says. "But Mr. Davis took me to a physical therapist and that seemed to work. I don't know whether that was therapeutic or psychological."*

Bernie came to La Salle on a combination academic-athletic grant, enrolled in a biology program and came out for the track team his freshman year. He has been competing in athletics since grade school, he says, because "I found it enjoyable. It gives you a sense of achievement, just knowing that you have put in a good practice."

The academic aid was possible because Bernie finished at the top of his West Catholic class with a 96.6 average. It is not easy to make Dean's List (as Bernie has every semester since sophomore year) and to compete successfully in athletics.

"I guess I work pretty hard at it," Bernie says. "I don't sleep very much during the school year, I'll be honest with you."

There are other activities. Coach Davis says Bernie last year volunteered to tutor one of his fellow trackmen over some rough academic hurdles. Bernie makes much less of it than that.

*"It really wasn't any grand thing," he says. "It wasn't so much tutoring. We sort of gave advice to one another."*

Bernie gets a kick out of telling one story about tutoring a disadvantaged high school girl during his sophomore year.

"There was a guy on our hall who was a math major and he tutored for \$7 an hour, if he went to your home, or \$5 an hour if you came to him. One day this girl called and asked for help, but she couldn't pay what he was asking and he refused to go for less so my roommate got on the phone and told her not to worry, I would help her.

"When I got back from practice he held me to hurry up and get dressed, I was tutoring. We worked a lot on fundamentals, like adding and subtracting, and she got a 'C' in geometry at the end of the year.

"I would have felt bad if she hadn't done well."

THEN THERE were the months working under Dr. Rudolph Holemans, chief of hematology at Einstein Medical Center. Bernie helped in preparation of five papers on blood clots, and got his name on the papers as co-author. It is rare for an undergraduate to have been published. But Bernie says that is due more to Dr. Holemans' generosity than to Bernie's research talent.

Dr. Holemans seemed surprised to hear that Bernie worked for the University of Pennsylvania last summer, driving a truck and "mostly moving furniture. Nothing glorious." You get the idea that Dr. Holemans would like to have had Bernie back at Einstein.

But Dr. Holemans says that in February, 1967, he told Bernie that he could not concentrate on track and medical research work at the same time.

"He chose track, so I respected that decision," Dr. Holemans says. The doctor thinks Bernie could, if he wants, combine track and medicine and become an athletic physician.

Bernie says he's not quite ready to make that decision. He hasn't decided between practice and research and he hasn't decided whether, if he does enter practice, he will be a G.P. or a specialist.

He says he's leaning toward practice, rather than research, because "I think it would be more rewarding."

Two years at Oxford University under a Rhodes would give him time to make that important decision, he says.

You will find that people who know Bernie well have a difficult time talking about him. "It is hard to refrain from superlatives," says Dr. John S. Penny, former chairman of the Biology Department. Dr. Penny had Bernie in two classes.

Is Bernard Poesz a strong Rhodes Scholarship candidate?

"There's no question that he seems to have all of the qualifications," Dr. Penny says. Then he warms to the topic.

*"He was one of my strongest students. He's an unusual guy. Bernie has an ingrained sense of honesty. He's bothered in the presence of dishonesty that most others would just shrug off."*

*"He brings a balance of maturity, a philosophy and an attitude that one doesn't commonly see in combination."*

A Rhodes Scholar does not have to be superman and a genius.

"It doesn't say you have to be an All-American," Jack Conboy points out.

HOWEVER, "they do look for unusually fine men, not only academically but personally," Dr. McCarthy says.

The key, it seems is balance. And Bernie is concerned with balance and perspective. He seems totally committed to medicine—at least, he's committed enough to have spent about 20 hours a week sweating over an anatomy laboratory, dissecting a shark, a mud puppy, a turtle, an alligator "and the classical cat."

"It seemed like a lot of time to spend on a four-credit

*"I'll be honest with you."*

course, but it was an important course and it was worth it."

Bernie isn't interested in track competition much beyond college. Track, he says, has given him that winning attitude, the confidence that you need if you're going to be, maybe, a surgeon. But athletics "doesn't mean as much when you're not on a team.

"And he's going to make a wonderful physician," Dr. McCarthy says. So does Dr. Holemans. So does Dr. Penny.

*"I think he'll achieve even more in that field than in track," says Charley Peoples. "He has a very fine future in science."*

It is very nice to be a winner, Bernie admits. He would like to break La Salle's oldest standing track record and he

would like to go to Oxford and he wants very badly to be a doctor. But he gives you the idea that if he does none of these things, he will find a way to live with himself. One teacher who knew him at West Catholic remarked: "Whatever he has concentrated his energies on, he has done well."

"I know I'm not a superstar and I don't let track dominate my life. I keep it in its proper perspective," Bernie says.

He knows he doesn't know all that there is to know, and he is usually the first one to admit it. "I'm no Olympic star," he'll tell you. Several times.

Then, thoughtfully, he'll add:

"But I think I'm good enough."

Bernie Poesz (right) works in the biology lab with Dr. John S. Penny.





## LA SALLE TO BECOME COED

La Salle will be completely coeducational for the first time in history in September, 1970, it was announced by Brother Daniel Burke, F.S.C., Ph.D., president. The college is accepting applications from commuting, resident and transfer women students for full-time day classes.

"The decision to accept women was made by the entire college community," said Brother Burke. La Salle's Board of Trustees gave final approval on Oct. 14 after a special committee on coeducation, consisting of college administrators, students, faculty and alumni studied the matter for the past year. The committee's recommendation was endorsed by the college's faculty senate, student congress and alumni board of directors before going to the trustees for final approval.

(This historic decision will be analyzed in depth in the winter issue of LA SALLE.)

## College Opens 107th Year

LA SALLE opened its 107th academic year with a new president, women attending day classes on a full-time basis for the first time in history and a total of 6,633 day and evening division students this fall.

Brother Daniel Burke, F.S.C., Ph.D., who served as the college's academic vice president for the past eight years, succeeded Brother Daniel Bernian, F.S.C., Ph.D., as La Salle's 25th president. Brother Bernian was president for 11 years, the



Germantown Hospital nursing students who became La Salle's first full-time day coeds are greeted by fellow freshmen during campus orientation activities.

longest term in the history of the college.

The day division welcomed 929 freshmen and 138 transfer students, making the overall day enrollment 3,490. The evening division has 3,143 students.

THE FIRST WOMEN attending full time day classes are 33 nursing students from Germantown Hospital who are attending classes three days a week for three semesters and will receive 35 credits toward a college degree. Brother James Muldoon, F.S.C., a biochemist and registered nurse, is coordinating the program for the college.

The day division introduced a degree program in criminal justice under the college's sociology department.

La Salle's evening division is offering 25 new courses including a course in black history entitled, "The Black Experience in America."

Other new evening division courses include: The Legal Environment of Business, Special Chemistry Topics, Chemical Research, Middle English Literature, English Literature of the Victoria Period, Modern British Literature, American Literature, American Literature-20th Century, Introduction to Science and Anthropology.

Also: Organizational Behavior, International Business Management, Comparative Labor Relations, Seminar on the Development of Management Thought, Industrial Marketing, Precalculus Mathematics, Philosophy of Science, Computer Systems, Modern Communication Systems (physics), Quantum Electronics Penology, Urban Sociology, Minority Groups and the Development of Jewish Religious Thought.

## Summer Days Brightened For Abandoned Children

A GROUP of La Salle students and graduates spent their summer making life a little bit brighter for some 100 unwanted or abandoned children from the Stenton Child Care Center, Philadelphia.

As part of the "Stenton Explorations III" project, nine staff members of the college's Urban Studies Center worked with the youngsters, both black and white and ranging from ages four to 14, in an effort to give them some cultural enrichment and a taste of a home environment.

The children were taken on day trips to such places as Valley Forge, New York City, Island Beach (N.J.) State Park and the Philadelphia Zoo, among others.



Vic Allekotte, '68, helps with the picnic lunch at the Stenton Child Care Center.

"Just taking the children out of an institution for a day or so gave them a tremendous emotional lift," says Steve Jankowski, '69. "They know that someone cared for them enough to let them do things they've never done before."

"Some of these children had never seen a seashore or a beach," says Robert Berry, a teacher at Benjamin Franklin High School and field administrator of the program. "Their enthusiasm and appreciation is reflected in the tremendous amount of respect they have for the tutors."

Among other projects, the tutors set up a model apartment arrangement in the Stenton Center to help give the youngsters a feeling of a family or home environment.

John F. McNelis, director of the Urban Studies Center, was administrator of the project, now in its third year. It was funded by the Elementary and Secondary Education Act, Title I, under a contract between La Salle College and the city of Philadelphia.

## La Salle In Europe Again

Nineteen La Salle students left from New York aboard the M.S. Aurelia, Sept. 9, for a year of study at "La Salle College in Europe," at the University of Fribourg, Switzerland.

The undergraduates were joined by three students from other colleges and were accompanied by Michael K. Bucsek, '62, the resident director of the program.

The La Salle in Europe Program, now in its tenth year, enables students to take a full year of course work aboard. La Salle maintains its own center at the University of Fribourg.

Sixteen of the students in the program

are juniors; two are sophomores and one is a freshman.

## Former Kennedy Aide Opens Concert & Lecture Series

FRANK MANKIEWICZ, press secretary to the late Sen. Robert F. Kennedy, predicted "something vastly different in store politically" in the United States after the 1972 election when he spoke in the college union ballroom, Sept. 17.

Mankiewicz kicked off the college's popular fall concert and lecture series, arranged by Brother Emery Mollenhauer, F.S.C., Ph.D., vice president for academic affairs.

Other guests in the series included Rep. Shirley Chisholm (D-Brooklyn, ), the first black women congressman; author Reid Buckley; drama critic Walter Kerr, and Bishop Hans Martensen, of Copenhagen, the only Roman Catholic bishop in Denmark, among others.

## Evening Division Students Give Nixon "Fair" Rating

LA SALLE's evening division students rate President Nixon's handling of such problems as Vietnam, civil rights and inflation only "fair," according to a poll conducted by the evening division Marketing Association during registration for the 1969 fall semester.

A total of 837 students, about 25 per cent of the evening division student body, participated in the poll. A little over 10 per cent of the respondents were under 20 years-of-age; 68 per cent were from 20 to 30, and 22 per cent were over 30.

Asked to rate President Nixon's overall performance to date, 69 students (8%) felt he was doing an "excellent" job; 273 students (33%) said "good;" 323 stu-

dents (39%) said "fair," and 172 students (20%) said "poor."

Most critical of Nixon's overall performance were the "Under 20" group. Only 5 per cent felt he was doing an "excellent" job; 26 per cent said "good," 40 per cent said "fair," and 29 per cent said "poor."

Overall, 42 per cent of the students approved of Nixon's approach to the Vietnam conflict; 51 per cent disapproved and 7 per cent had no opinion. Sixty three per cent of the "under 20" group disapproved, however, and only 20 per cent approved his handling of the war. Fifty percent of the "20-30" group approved his Vietnam policies; 42 per cent disapproved. Of the "over 30" group, 48 per cent approved and 42 per cent disapproved.

The students were also polled on Nixon's approach to civil rights, inflation, welfare payments, and the ABM.

## Appointed to National Panel

DR. E. RUSSELL NAUGHTON, professor of philosophy at La Salle, has been appointed to the national community dispute settlement panel of the American Arbitration Association.

The panel will deal with racial protests, battles over citizen participation, conflicts among anti-poverty groups, school boycotts, rent strikes, consumer-merchant hostility, and student takeovers of schools and universities.

## Basketball Team To Log 12,000 Miles in 1969-70

LA SALLE's varsity basketball squad will log about 12,000 miles on the road during 1969-70 season in one of its most peripatetic years in recent memory.



## Administrative Appointments

Coach Tom Gola's Explorers are scheduled to play 12 of their 26 games on the road, including one three-game, three-state, six-day swing through the south and mid-west.

The 3,800-mile Dixie tour Jan. 16-22 includes games against Western Kentucky Jan. 17 in Bowling Green, Ky., Loyola (South) Jan. 19 in New Orleans, La., and Creighton Jan. 21 in Omaha, Neb.

The Explorers will defend their Big Five title at the Palestra where they will also host Eastern Kentucky, Syracuse, and Niagara, with Calvin Murphy, among others.

La Salle and Eastern Kentucky last met during Tom Gola's sophomore year at La Salle, in 1953. Gola's courtmen also are renewing a series with Marshall University.

This year's schedule includes the annual Quaker City Tournament, Dec. 27-30, at the Spectrum. La Salle will open against Georgia. Other teams in the tournament are Brigham Young, Wake Forest, Villanova, Columbia, Cornell and Connecticut.

La Salle's 1969-70 varsity basketball schedule:

**December**—1, at Hofstra; 3, Albright; 10, Eastern Kentucky; 13, at Marshall; 16, West Chester; 19 and 20, at Volunteer Classic; 27, 29 and 30, Quaker City Tournament. **January**—3, St. Joseph's; 7, Syracuse; 10, Temple; 17, at Western Kentucky; 19, at Loyola (South); 21, at Creighton; 25, at Duquesne; 27, Pennsylvania; 31, at Canisius. **February**—4, Lafayette; 7, at Detroit; 11, American U.; 14, Niagara; 17, at Miami; 21, Villanova; 25, at Rider.



BROTHER ANDREW BARTLEY, F.S.C.  
assistant director of admissions



BROTHER GREGORY C. DEMITRAS, F.S.C.  
assistant director of honors program



BROTHER WILLIAM QUAINANCE, F.S.C.  
office manager, urban studies center



JOHN S. GRADY  
director of honors program



LT. COL. ROBERT T. FALLON  
professor, military science



THOMAS L. SHAW  
director of food services

## MOVING?

If your mailing address will change in the next 2-3 months, or if this issue is addressed to your son and he no longer maintains his permanent address at your home, please help us keep our mailing addresses up-to-date by:

**1** PRINT your full name, class year and new address on the opposite form, and

**2** Attach the label from the back cover of this issue and mail to the Alumni Office, La Salle College, Philo., Penna. 19141.

Name \_\_\_\_\_ Class Yr. \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip Code \_\_\_\_\_

ATTACH LABEL HERE

# CLASS NOTES

'15

GEORGE J. DUNN, director of management for the Philadelphia Housing Authority, died May 13, at St. Mary's Hospital.

'39

WILLIAM J. ZICCARDI, died September 16, 1963.

'41

JAMES E. GALLAGHER



JAMES E. GALLAGHER has been appointed resident claims manager of the San Fernando Valley Office of Industrial Indemnity Company. DR. ROBERT J. COURTNEY, professor of political science at La Salle College, has been elected president of the college's faculty senate.



THEODORE H. MECKE, JR.

THEODORE H. MECKE, JR., LL.D., vice president, public relations, of the Ford Motor Co., Dearborn, Mich., was promoted to vice president for public affairs on Sept. 1.

'47

DONALD J. PASCUCCI



DONALD J. PASCUCCI has been appointed treasurer of St. Joseph's College.

'48

RICHARD A. GARSTKA, chemist for the Philadelphia Naval Ship Yard, died on August 12.

'49

DONALD P. VERNON



WILLIAM J. GROETSCH received a doctor of education degree from Temple University. JOHN P. RYAN joined Macke Variety Vending Company, Philadelphia subsidiary of Macke Company, as executive vice president and general manager. DONALD P. VERNON was appointed director, financial planning services of National Securities & Research Corp.

'50

EUGENE D. REGAN, director of finance and administration at Thiokol Chemical Corp., Elkton, Md., died suddenly in June. Lt. Col. WILLIAM H. SCANLAN, winner of the silver star in Vietnam, is now aviation research and development coordinator in the

scientific and technical weapons systems office of the Defense Intelligence Agency. STEPHEN X. TRACY has been appointed assistant administrator of Metropolitan Hospital, Phila. THOMAS M. WALKER, vice president of Wellington Distributors, Inc., has been appointed representative for the Wellington Funds in western Pennsylvania and West Virginia.

'51



JOHN J. TILLGER



JOHN H. KENNEDY

FRANCIS DE GEORGE has been appointed a vice president with responsibility for the electromechanical & connector Division of Wyle Associates, Inc., New York, N.Y. BERNARD INGSTER received a doctor of education degree from Rutgers University. EDWARD F. KANE has been named national manager, printing paper sales, of the Olin Company, New York, N.Y. JOHN H. KENNEDY, vice president of Alco Standard Corporation, has been elected a director of the company. JOHN J. TILLGER, M.D. has been elected director of the general practices department of Holy Redeemer Hospital. FRANCIS J. WUEST, Ph.D., professor and chairman of the psychology department at Lehigh University, served as director of a summer institute on museum display design at the Smithsonian Institute.

'52

JAMES V. COVELLO took part in a National Life Insurance Company of Vermont field seminar on agency operations in Pittsburgh





in June. EDWARD G. KARDISH has been promoted to vice president of the Fidelity Bank. JOHN H. MCKAY of Arthur Anderson & Co. was selected as the "Recruiter of the Year" by the seniors at La Salle in a survey study evaluation poll conducted by the Career Planning and Placement Bureau. DONALD H. SIEGFRIED has been appointed manager of data processing systems service at the 3M Company. KENNETH T. SIMENDINGER has been named director of media relations for the American Medical Association. JOHN J. KEENAN, associate professor of English at La Salle College, has been elected secretary of the college's faculty senate.

### '53

FRANCIS D. AEILLO was promoted to assistant vice president of Hall's Motor Transit Company. Phila. Comm. JOHN M. CURRAN has been selected as the new commanding officer for Naval Reserve Surface Division 4-65(L) in Trenton, N.J. JAMES J. GRAHAM has been named general accountant, Ionac Chemical Company, division of Sybron Corporation, in Birmingham. JOHN T. MAGEE, M.D. has been appointed director of the department of medicine at The Bryn Mawr Hospital.

### '54

LT. Col. WILLIAM F. BURNS received a master's of arts degree in political science from Princeton University and was assigned to Ft. Lewis, Washington as a battalion commander. JOHN P. DAVIS has been promoted to vice president of First Pennsylvania Bank and Trust Company. FRANK J. DONAHUE has been appointed manager of customers service at the Philadelphia Electric Company. LOUIS J. LE HANE is now director of management development and training for Continental Can Company at its corporate headquarters in New York. FRANCIS P. LOEBER has become a staff associate with Science Research Associates and will service parochial, elementary and secondary schools in the Trenton, Newark and Patterson, N.J. dioceses. DONALD F. REILLY joined the faculty of California State Polytechnic College in the printing technology and management department. WARREN SMITH, M.D. has been appointed consulting psychiatrist for La Salle College.

## PROFILE

### Progressive Prison Warden



James F. Howard, '58, is so highly-regarded for his work as superintendent of the Kentucky State Reformatory at La Grange that he was recently named by the Jaycees as one of the three "Outstanding Young Men" in Kentucky.

"Jim is more of a corrections man than most people you run into," said Joseph C. Cannon, the Maryland commissioner of corrections in a recent *Louisville Times* interview.

Howard's interest stems from a sociology term paper completed in his senior year at La Salle. "It was on the Philadelphia prison system," he says. "They were short of personnel. There was no classification system, so drunks and murderers were put together. You would have the 16-year-old runaway and the 50 year-old degenerate in the same cell. It upset me pretty much."

Howard earned a master's degree in criminology and corrections at Florida State University, then spent two years in the Army. After a three year stint as the social services supervisor at the London, Ohio, Correctional Institute, he came to La Grange as associate warden for treatment in 1964. He was promoted to warden in Sept., 1966.

When Howard came to La Grange—the largest reformatory in the state (1,700 inmates), the prisons-reform movement was just starting in Kentucky. It came on the heels of a report by the National Council on Crime and Delinquency that described Kentucky's system as "medieval" and ridden with partisan politics.

According to insiders, Howard has made remarkable progress. They cite tremendous improvements in the prison's education department (civilian teachers have replaced inmates and a cooperative program with Eastern Kentucky University has been instituted), in vocational training (12 trades are taught by certified instructors), physical facilities and social activities.

Howard says that his satisfaction comes from developing programs for those people generally considered as society's outcasts. "Someone must work with them," he says. "We can't just lock them up. If we change their attitudes, their philosophy and their direction in life, we are not only helping them but society as a whole."

Howard lives in Anchorage, a suburb of Louisville, with his wife, Millie, and four children: Donna, 9; twins Pat and Mike, 7, and Debbie, 4.

La Salle's alumni fund council launched the 1969-70 campaign on Sept. 8. Front row (left to right): Edward J. Clark, '63; James McDonald, '58, alumni director; Daniel McGonigle, '57; J. Russell Cullen, Jr., '60. Middle: Miss Marilou M. McNulty, council secretary; Thomas J. Gola, '55; Daniel H. Kane, Jr., '49, chairman; Brother F. Patrick Ellis, F.S.C., Ph.D., director of development. Back: Thomas J. Lynch, '62; Gerald Lawrence, '61; Thomas B. Harper, III, Esq., '48; Robert Gallagher, D.D.S., '48; James J. Kenyon, '63; John Seydow, Ph.D., '65; Henry G. DeVincent, M.D., '56, and David C. Sutton, director, alumni fund. Not pictured: Richard Becker, '50; Joseph Gindhart, Esq., '58, William Higginbotham, '61, and John J. French, '53.

## '55

LEO F. BRENNAN has been promoted to comptroller by the Bank of Delaware. FRANCIS X. DONOHUE, former president of the alumni association (1966-67), was surprised to learn that the seniors at Frankford High School had dedicated their yearbook to him. JOHN F. DALY has been named assistant professor of foreign Languages at the Camden County College.

## '56



ROBERT T. DECK



ADAM R. SMITH

ROBERT T. DECK, Ph.D., assistant professor of physics at the University of Toledo, received an outstanding teacher award there. ROBERT N. MCNALLY has been appointed manager of special product development in the technical staffs division of Corning Glass Works. ADAM R. SMITH has joined The First Pennsylvania Banking and Trust Company as an assistant vice president in the correspondent banking division of its regional department.

## '57

JOHN J. ADAIR has been promoted to assistant vice president of The First Pennsylvania Banking and Trust Company. ALFRED O. DECKERT received a master's of education degree from Temple University. EDMOND MARKS, Ph.D., associate professor of psychology at Georgia Institute of Technology in Atlanta, Ga., has been named director of student affairs research at the Pennsylvania State University. RICHARD T. MYNEHAN, F.S.C. received a master's of arts degree in education from Villanova University. CHARLES A. WARD, M.D. was appointed to the staff of St. Luke's Hospital

## PROFILE

### Presidential Pilot



As a La Salle undergraduate, Dan McDyre won Middle Atlantic Conference and IC4A javelin championships and established himself as the greatest Explorer in that event since Olympian Al Cantello. Now Capt. McDyre is a pilot with Marine Helicopter Squadron One and spends much of his time flying President Nixon and other dignitaries around the world.

McDyre was co-pilot when HMX-1 flew President Nixon from Johnson Island, in the Pacific, to the USS Hornet for the historic Apollo 11 splashdown, July 23. He has flown the President a total of nine times, most of them trips from the south lawn of the White House to Camp David or Andrews Air Force

Base. Other recent passengers include Vice President Agnew, Prime Minister Petrus deLong, of the Netherlands, and various members of the President's Cabinet.

HMX-1 has been a common sight in Washington ever since the late President Eisenhower found the helicopter safe and convenient when returning from Newport, R.I., in 1957. As the squadron's technical information officer, McDyre has the distinction of being one of only six captains selected for the mission. The other 31 men in the squadron rank as major or above. The squadron also stands ready to provide emergency evacuation support as directed by the Secretary of Defense and provides support for the Marine Corps Development and Education Command.

McDyre, who describes the President as "very considerate, very appreciative and very sincere," has been with HMX-1 since June, 1968. He flew over 540 combat missions in Vietnam where he received the Distinguished Flying Cross, the Air Medal (27 awards), the Purple Heart (2 awards), the Presidential Unit Citation (3 awards) and the Vietnamese Cross of Gallantry including the Silver Star.

McDyre majored in industrial management at La Salle and was commissioned into the Marine Corps at college commencement exercises.

He received his wings in April, 1966, and spent another year as a helicopter training officer before going to Vietnam. He now resides in Quantico with his wife, Dorothy, and son, Dan, Jr., 4.





District Attorney hopeful David Berger (left) shakes hands with incumbent Arlen Specter after the candidates spoke at the year's first Downtown Club Luncheon, at the Adelphia Hotel, Sept. 17. Joseph P. Braig, Esq., '59, is luncheon chairman.

'58 '59



GERALD T. HOFMANN

THOMAS C. ADDISON has been made product director, acetyls, of Celanese Chemical Company. JOHN D. GRECH was awarded a master's of science degree in Education at Temple University. EDWARD A. GIVNISH resigned as basketball coach at Archbishop Kennedy High School, Conshohocken, to become head coach at St. James High School, Chester. JOSEPH R. HARRIS has been appointed associate dean of students at Staten Island Community College of the City University of New York. EDWARD J. HEALY was promoted to regional vice president of Industrial Valley Bank and Trust Company. GERALD T. HOFMANN was named assistant vice president by Provident National Bank. JOHN R. LOUGHERY has been promoted manager of materials at the Narco Avionics division of Narco Scientific Industries. MAURICE F. O'NEILL announced the formation of Reese-O'Neill, Inc., a consulting firm for group, pension and profit sharing plans and estate planning. WILLIAM J. RICHARDS has been appointed manager, employee and industrial relations for the General Electric Company's Mississippi Test Support Department

ALBERT L. BARRINGER, assistant urban renewal administrator for the San Francisco suburb of Richmond, Calif., was named project director of Cleveland's Model Cities program. HAROLD M. CASSIDY received a master's of engineering degree from Pennsylvania State University. JOHN J. FEEHAN has been appointed Baltimore sales branch manager of the Industrial and Commercial Construction Division of Owens-Corning Fiberglass Corporation. WILLIAM O'BRIEN, Esq., has been made a partner with the law firm of Pepper, Hamilton, Bodine and Sheetz.

'60

JOSEPH A. KOCH, ARNOLD MADDEN, F.S.C., and JOHN E. ROGERS, F.S.C. received master's of arts degrees from Villanova University. HERBERT J. MATLACK has been appointed manager of West Philadelphia Federal Savings and Loan Association's Greater Northeast Office. FRANK TONER has been named production manager for AAPCO, Inc. Second Lt. RICHARD J. CONWAY has been awarded U.S. Air Force silver pilot wings upon graduation at Laughlin AFB, Texas.

'61

PRESTON E. DRAYER has been elected an assistant treasurer of the First Pennsylvania Bank and Trust Company. JAMES F. HENDERSON has been appointed registrar at the Montgomery County Community College. WILLIAM J. KAUFFMAN was named an assistant vice president, Provident National



WILLIAM J. KAUFFMAN



DAVID W. WILSON

'62

CARL R. CASSIDY received a master's of engineering degree from the Pennsylvania State University. JOHN P. GALLAGHER and ROBERT J. WILKINS have been promoted to managers in the Philadelphia office of Price Waterhouse. ARTHUR A. WINIARSKI received his master's of arts degree in modern language at Villanova University *Birth:* To ANTHONY MURDOCCA and wife, Loraine, a son, Robert Vincent.

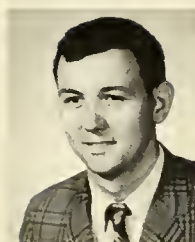
'63

ARTHUR A. BUBEN, ROBERT J. MALONEY, GERALD L. MIGLIORE and EUGENE J. OTT received master's of business education degrees from Temple University. MICHAEL G. DEL ROSSI and RONALD J. SHATUS were awarded the master's of education degrees from Temple. FRANCIS DOUGHERTY has been named head basketball coach at Philadelphia's Northeast Catholic High School. MICHAEL G. MULLEN has been appointed employee relations supervisor for the Atlantic Richfield Company. JOSEPH M. RIDGWAY has been elected a vice president of Benson and Benson, Inc. *Marriages:* MARTIN P. DURKIN to Patricia Berkheimer; WILLIAM J. RAFTERY to Joan D. Fleming.

'64



JOSEPH A. KENDRA



WILLIAM E. BORNAK

Capt. JOSEPH A. KENDRA is now an assistant professor, military science, at La Salle College. NORBERT F. BELZER received a doctor of philosophy degree in Botany from the Washington State University and has been named an assistant professor of Biology at La Salle. WILLIAM E. BORNAK, a former employee of Rohm and Hass Company's Research Analytical Laboratory, Bristol, Pa., recently returned to that laboratory following two years of graduate study at the University of Pennsylvania. JOHN E. GUINIVEN has joined the staff of U.S. Senator Stephen M. Young, D-Ohio, as legislative assistant. JOHN McNALLY has been promoted to manager in the Philadelphia office of the Price Waterhouse Company. DENNIS L. METRICK, Ph.D., was elevated to assistant professor of Philosophy at Marietta College., Marietta, Ohio. WILLIAM H. RICHARDS has joined the Erie Technological Products, Inc., as a salesman in the Syracuse office. Capt. JOHN D. SNYDER has assumed command of the 1802nd Support Squadron at Lindsey Air Station, Germany. JAMES W. ZICCARDI, D.O., was graduated from the Philadelphia College of Osteopathic Medicine and will intern at Doctor's Hospital, Columbus, Ohio. He also received the "Oncology Award" at Commencement. *Marriage:* THOMAS C. MALONEY to Lynda R. Rendina.



WILLIAM H. RICHARDS

## PROFILE

### La Salle's New Alumni Head



As the assistant manager of the manpower and employment department of Rohm and Haas, Dr. Harry J. White, '54, is in charge of the company's professional recruiting. As the new president of La Salle's Alumni Association, White has another recruiting goal in mind, and hopes to reach it with the professional approach.

"We just don't have enough people," says the 38 year-old White, who previously served three terms as alumni vice president and four years as admissions' committee chairman. "I'd like to get more people involved in what we're doing. We have the numbers; we just have to get them out of the woodwork."

White hopes to build interest through professional affiliation. The program

actually started last year with "Leadership Conferences" conducted on the departmental level—accounting, education, law, industry, etc., where members of the alumni were invited back to the campus to discuss their common interests.

White received his Ph.D. in organic chemistry from Notre Dame University in 1959 but says that he's not particularly interested in what Notre Dame as a whole does. "But I am interested in what their chemistry department is doing. The professional affiliation approach seems to work for them. It might work for us. I don't want to eliminate the class structure, we need that, too. This would be in addition to the class structure."

White would also like to see an active member of the alumni association on the college's Board of Trustees, even if he were only a non-voting member. "We have several graduates on the Board, but none are active members of the association."

Meanwhile, the new president expects a successful year of alumni activities. "I have an outstanding group of officers and committee chairmen—the dedicated, sincere guys who you always need."

White lives in suburban Maple Glen, Pa., with his wife Alice, and three children: Caroline, 12; Michael, 10, and Frank, 8. For spare time activities, he serves as president of the St. Alphonsus Lay School Board and backfield coach in the Upper Dublin Township Midget Football League where son, Mike, plays halfback.



Members of La Salle College's Board of Trustees at their first meeting of the academic year, Oct. 14, are (first row, from left): Brother Daniel W. Burke, F.S.C., Ph.D., president; Brother James B. Carey, F.S.C., provincial of the Christian Brothers and chairman of the board; (second row): Joseph J. Sprissler, D.C.S., financial advisor; Bruce F. Baldwin, Ph.D.; Brother Colman Coogan, F.S.C.; (third row): Theodore H. Mecke, LL.D.; John McShain, Sc.D.; Francis Braceland, M.D., Sc.D.; Joseph Schmitz, Jr., Sc.D.; (fourth row): Joseph B. Quinn, Esq., LL.D., legal advisor; George Dennis O'Brien, Ph.D.; Brother Augustine Philip Nolan, F.S.C., Ph.D.; (fifth row): Brother Gregory Nugent, F.S.C., Ph.D., LL.D.; John F. Connelly, LL.D.; Brother Francis McLean, F.S.C., Ph.D. Not pictured: Francis J. Dunleavy, Charles MacDonald Grace, LL.D., H. Blake Hayman, M.D., LL.D.; Brother Gregory Robertson, F.S.C., LL.D., and William B. Walker, LL.B.

## '65

BERNARD P. BARCZAK has been appointed government security officer for RCA Defense Electronic Products, Morrestown, N.J. WALTER R. BLAKE received a juris doctor degree from the University of Miami. PASQUALE F. FINELLI has received a doctor of medicine degree from the Medical College of Virginia, health science division of the Virginia Commonwealth University. First Lt. RALPH MAIOLINO is a member of an Air Force communications service unit in Vietnam that has earned the Air Force outstanding unit award for the fourth year. THOMAS POLANECZKY, a technical researcher at the Naval Air Development Center, Johnsville, shared with one of his co-workers the grand prize of a \$1000 U.S. Savings Bond in the annual circuit design contest of EEE magazine. *Marriages*: LOUIS S. GROSSO to Antoinette M. Richie; JOHN J. KOZAK to Paula Mason Klug.



FRANK D. GALEY, JR.

KEVIN J. BYRNE received a master's of science in chemistry from Villanova University. JAMES M. CARNEY is on duty at Korat Royal Thai AFB, Thailand. JOSEPH GAFFNEY has completed his first year of teaching at Delhaas High School, Bristol, Pa.. JOHN (Pat) MCDADE has been named EDP Coordinator at the Educational Improvement Center, Glassboro, N.J. Capt. RONALD A. SAUNDERS, has returned from Vietnam and was recently presented the Bronze Star. He is now stationed at Camp Lejeune, N.C. EDWARD C. SONTHEIMER is employed as coordinator of personnel services by RCA Laboratories at the David Sarnoff Research Center, Princeton, N.J. RONALD WINKOWSKI has been appointed accounting supervisor for Owens-Illinois Corrugated Box Plant, Kansas City, Mo. LOUIS R. WEST received a master's of science degree in system science from Polytechnic Institute of Brooklyn. FRANK D. GALEY, JR., formerly with the Camden Courier Post, is now sports information director and assistant director of La Salle's

news bureau. *Marriage*: RONALD WINKOWSKI to Patricia H. Flanagan.

## '67

JOHN J. ADAIR has been promoted to assistant vice president of The First Pennsylvania Banking and Trust Company. VINCENT J. BOWERS, who is presently teaching American history at Collingdale High School was awarded a fellowship to the summer American Studies Program at Eastern Baptist College, at St. Davids, Pa. EDWARD J. INTRAVARTOLA received a master's of arts degree at Harvard University. EDWARD J. KEPPEL has been commissioned a 2d Lt. in the U.S. Air Force upon graduation from Officers Training School at Lackland AFB, Texas. EDWARD KELLY has been promoted to 1st Lt. in the U.S. Air Force at Nellis AFB., Nev. JAMES C. LIEBER is now a 1st Lt. in the U.S. Marine Corps. He has just received his flight wings and is in California for advanced training. JOHN P. LOFTUS has been promoted to sergeant in the U.S. Air Force at Luke AFB., Ariz. WILLIAM MAGARITY, former La Salle guard, becomes the first basketball coach at new Central Bucks High-East. CHESTER MICHIEWISZ received a master's of arts degree in economics from the University of Connecticut. AUGUSTINE E. MOFFITT earned a master's of science in hygiene degree from Harvard University. STEPHEN F. O'DRISCOLL has been named sales and marketing instructor for Goodwill Industries. THOMAS F. PRAISS has been promoted to sergeant in the U.S. Air Force. FRANCIS R. SCALISE received a master's of arts degree in English from Villanova University. RONALD WARGO received a master's of business administration degree from Columbia University. He will now undergo pilot training in the U.S. Air Force. *Marriages*: Lt. JOSEPH DEL COLLO to Mary Anne O'Brien; Lt. CARL E. HELLMAN to Nancy Lee Weyandt; JOSEPH P. HICKEY to Kathleen Ann Foley.



JOHN J. ADAIR



EDWARD J. KEPPEL

## '68

FRANK MCKEOGH is now assistant financial aid director at La Salle College. Lt. NORMAN JASON is assigned to the 522nd Artillery Group in Lahn, Germany. JAMES E. McCLOSKEY was promoted to 1st Lt. and is serving with an advisory team in Vietnam. PAUL H. THIM at Keesler AFB Miss., joined the massive effort to help nearby communities recover from the devastation of Hurricane Camille. THOMAS WITT received a master's of arts degree from Harvard University. GREGORY J. WOODRING received a master's of business administration degree from The University of Pittsburgh and is teaching marketing and advertising at Robert Morris Junior College, Pittsburgh. *Marriages*: NORMAN JASON to Lillian Fonville; THOMAS F. BRETT to Cheryl L. Verow; W. PETER RAGAN to Susan McKinley.

## '69

HENRY B. EASTLAND has accepted a three-year scholarship to Cornell Law School. JOHN M. FRIEL has joined Rohm and Haas Co. He will be doing research in the field of thermoplastic acrylic polymers for use in industrial coatings. FREDRICK HARNER has joined the Armstrong Cork Company. He is currently assigned to Armstrong's industry production division as a marketing trainee. STEPHEN P. HUSAK has joined the Lancaster (Pa.) Floor Plant of the Armstrong Cork Company. CHARLES V. LEFEVRE is a sales trainee with the fibers marketing department of Rohm and Haas. STEPHEN J. MASSENBURG is attending the University of Pennsylvania and is employed in the admissions office of the U. of P. Wharton School. MICHAEL P. McCANN has joined Rohm and Haas as a chemist in the Development Laboratory. DENIS W. MILLER is employed at the Federal Reserve Bank in the auditing department. THEODORE PISCIOTTA has been appointed an urban intern by the U.S. Department of Housing and Urban Development and has begun training at their Philadelphia regional office. ROBERT E. LAVERY has been awarded a Fulbright grant to study history at Trinity College, Dublin. MICHAEL A. PALUMBO will study classics at the University of Goettingen, in Germany, also under a Fulbright grant. *Marriages*: WILLIAM JACKSON to Mary Lou Root; DENNIS M. PENGLASE to Catherine M. Proko.





## A Decade of the College Union













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